A defence of the Scriptures, and the Holy Spirit speaking in them, as the chiefe Iudge of Controversies of Faith, and of the light in them, as needfull to be looked unto for direction to attaine Salvation:

With a Vindication of that Honour due to Magistrates, Ministers, and others, according to their Places and Dignities.

In a Relation of a Disputation at *Chesterfield* in the County of *Darby*, between some Ministers of the Gospell, and *James Nayler* an erring Quaker.

The Questions disputed were these foure:

1. *Whether the Spirit of God speaking in the Scripture, be the chiefe Iudge of Controversies of Faith?* Affirmed by us Ministers of Christ.
2. *Whether the private Spirit in the Pope, or in any Quaker, be the chiefe Iudge of Controversies?* Denyed.
3. *Whether every man be bound to looke to the light within him (as sufficient) for his direction to attaine Salvation?* Denyed.
4. *Whether it be lawfull to call any man Master or Father upon earth (or to give any honour to man?)* Affirmed.

In which,

The Truth is confirmed, and the Quakers Errors and Blasphemies discovered, and confuted, and many places of Scripture from the *Quakers* false applications, cleared, With some Animadversions upon a lying Relation, of that disputation, published by *James Nayler*.

A man that is an Heretick, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself. Tit. 3. 10, 11.

By *Immanuel Bourne*, Pastor of the Church in *Aldreth* in the County of *DARBY*.

London, Printed for *John Wright* at the *Kings Head* in the *Old Bailey*, 1617.

To the Right Honourable, *John Glyn*, Lord chiefe Justice,
and to the Honorable { *Richard Aske* / *Peter Warburton* } Justices of the Upper Bench.

To the Right Honourable, *Oliver Saint John* Lord Chiefe Justice,
and to the Honorable { *Edward Atkins*, / *Matthew Hales*, / *Hugh windham*, } Justices of the Court of Common Pleas,

To the Right Honorable, *William Steele*, Lord chiefe Baron,
and to the Honorable { *John Parker*, / *Ro. Nicolas*, / *R Tamlins*, } Barons of His Highnesse Court of Exchequer.

To the Right Honorable, Commissiary Generall *Edward Whaley*, Major Generall of the Counties of Nottingham Darby, Lincoln, Leicester & Warwick.

And to all other the Honorable and Worshipfull Justices and Officers, for the preservation of piety, and the peace of the Nation: The blessing of truth and true peace here, & eternal happines hereafter.

Right Honorable,

MAY it please your honours, to give me leave to become your humble remembrancer; That when *Joshua*, that religious, wise, faithfull, and valiant Captaine, Generall of all the Armies of Israel, had conquered one & thirty Kings, and by Gods assistance, setled the Lords people in the promised land, to witnesse his care of piety, as well as of peace, He calleth for all Israel, for their Elders, their Heads, their Judges, and for their Officers, and minded them of the mighty works the Lord had done for them, and pressed them upon that account, to stir up their affections

fections, to love the Lord their God, and to feare him and serve him in truth and sincerity; yea, to put away their false gods and false worship from amongst them. And we read likewise of faithfull *Samuel*, that hee judged Israel all the daies of his life, and hee went from yeare to yeare in Circuit, to *Bethel*, and *Gilgal*, and *Mizpeh*, and he judged Israel in all those places, and his returne was to *Ramah*, for there was his house, and there he judged *Israel*, and there he built an Altar unto the Lord. Thus here you see, there was both Justice and Piety in this holy man of God, and *Israel* was blessed in such a Judge. We cannot but acknowledge, that the Lord hath done great things in these Nations, and wee doe enjoy peace and plenty, and many mercies, which we have not prized nor improved as we ought to the best advantage, for Gods glory, and our own good. Under his Highnesse protection, and the present Government, through the grace of God, every man may sit quietly under his own vine and fig-tree, without feare of plundering, a happines which in few yeares past we did not enjoy; Yea, we have good Lawes, and honourable religious Judges and Magistrates, to see Justice executed, and right done between man and man; and wee enjoy our comfortable Liberty of preaching and hearing the Gospell of Christ; Yet can we not say, there is no complaining, nor cause of complaint in our streets. The Church and people of God have met with enemies in all ages: As is the Lillie amongst the thorns, so is my beloved among the daughters, and as it was of old, so it is in these our daies; the Church and people of God, especially Gods faithfull Ministers, suffer persecution, by two sorts of people. The first, prophane Ranters, Atheisticall men, Drunkards, Gamesters, and ignorant blind soules, such as neglect publike Ordinances in these times of liberty, and have no right principle of grace and goodnes in them: These make it a delight to exercise their malice against the Ministers of Christ: These would rob and spoile them to the uttermost, if it

Cant. 2. 2.

were

were in their power: And this we can witnes we have found true by troublesome experience. Againe, there is another sort of people, which travell up and downe the Nation, under the name of Quakers, as the Jesuits and seminary Priests have used to doe secretly; so these now openly diswading and seducing our people all they can, from commitig to our Churches, or meeting houses, calling our Churches, *Idols* Temples; All our services to God in praier, preaching of the word, and other Christian exercises, ordinary, and extraordinary; when wee seeke the face of God for the peace and welfare of the Nation, for the prosperity of our Navie and Armies, both by sea and land, or our praising God for his mercies we do enjoy. All these (say the Quakers) are but *Idol*-worship, and beastly services; and all the faithfull and godlie Ministers of Christ, without exception, are thieves; our maintenance by Tithes, Antichristian, and unlawfull: Yea they call us Conjurers, Antichrists, witches, devils, liars, a viperous and serpentine generation, blaspheмers, scarlet coloured beasts, Babylons Merchants, whited wals, painted Sepulchres; and whatsoever the true Prophets of God, or Christ our Saviour did justly call the false Prophets, wicked priests, and Scribes, and Pharisees, those names do these rayling and reviling Quakers give to the godly, painfull, learned and faithfull Ministers of Christ in the Nation, diswading our people from hearing us, or giving heed to any thing we preach, disturbing us in our publike ministrie. And what can we call this but a persecution, like that of those wicked men against the good Prophet *Jeremie*; Come say they, and let us smite him with the tongue, and let us not give heed to any of his words? *Jer.* 18. 18. And what is persecution, if this be not? Yea such is the malice of these Jesuited Quaking adversaries against the ministers of Christ, that we have just cause to feare, they had some designe before this day, to have brought to pass bloody projects to our ruine, had not God our most high protector, and his

In a Quakers book called a Discovery of a threefold state of Antichrist by Samuel Bullivant &c.

Highnes under God, been provident to prevent those common mutinies, and insurrections, which in all appearance, had been plotted against this Nation, and the good people thereof, and then we doubt not but our Quaking, and our prophane atheisticall adversaries, like *Herod* and *Pontius Pilate* against Christ, would both have agreed against us to our destruction, if the Lord our good God should not preserve us. What construction else can wee make of those bitter threatnings, not only in words and to our faces (one of the Quakers telling me, that *I* was plundered formerly by the Cavaliers, but it should not be long, but my house should be pulled downe, and *I* thrust out of doors,) But to the same effect also in their written papers, and printed pamphlets: Howle ye Priests (say some of them) the Lord is comming to beat up your quarters by his sword and fire, and great shall be the slaine of the Lord. And God is risen to cut you off (saith *James Nayler* himself.) And the former concludes, alas, alas poor Priests, your downfall is near at hand, subscribed, published by *Thomas Aldam, Benjamin Nicolson*, and *John Harwood*. And another of them, the Lord is comming to beat up your quarters, all ye proud Priests, and downe with this deceiver, tith-monger and robber, and down with this *Idols* Temple, as if they would stir up the people to pull down our Churches, and to destroy all the faithfull Ministers of the Gospell in the Nation, on a sudden; and this subscribed as an Oracle from heaven, written from the Spirit of the Lord. *I* let pass divers others; But *I* humbly conceive in these Alarums, it is fit the Ministers of Christ should be awakened, as to be faithfull in their places, and to walke believingly, holily, and humbly with God, so to seek timely for protection and safety in the Lord, and to whom under God, should we seek, but to that high power and authority, and to those honourable Judges and Magistrates, whom the Lord in his most wise providence, hath raised up, and set over us, for the punishment of evill doers, and for the praise

Thus I was threatned by E. S. a Quaker since dead.

A description of the true and false Temple, page 45. Nayler in his false relation.

of

of them that doe well; and we acknowledge Gods goodnesse, that he hath moved the heart of his Highnesse, to take notice of the abuse of that Liberty of Conscience, as by others, so by these our adversaries, who make too bold, thereby to disturbe and persecute Gods faithfull Ministers; yea under pretence of honouring God, to dishonour and contemne the honourable Judges and Magistrates in the land, keeping on their hats, when they are called to answer before them, and refusing to give any respect or outward shew of reverence to them. Yea, such they are, as in their blind zeale, to an imaginary reformation, and conceited or pretended obedience to Christ, would perswade people to cast away, not only the good and wholsome lawes, but all our learned Lawyers (as well as Divines) be they never so pious, honest and faithfull (of which blessed be God we have many in the land) yet these must be banished also, as unfit (say they) for any Christians to make use of; and as if all going to law (though upon never so just grounds) were unlawfull for any that professeth Christianity; without which, and the assistance of our honourable Judges, and good Magistrates, what lawlesse, wicked lives would a multitude lead? And we that are the faithfull ministers of Jesus Christ, have cause further to acknowledge Gods goodnesse, in stirring up his Highnesse (under God) our supreme Protector, with his honourable Councill, to send forth his late Proclamation, against such prophane Ranters and Quakers, to prohibite the disturbance of us Ministers and other Christians in our solemn assemblies. Since which Proclamation (blessed be God) we have had much more quietnesse in our exercises of religion, and congregations, then formerly we had. But yet we are not without malicious enemies, prophane persons, as ill as Quakers. And therefore to whom under God, and his Highnesse under him, should we apply our selves, but to you my honourable Lords, and to all other the honourable Judges, Magistrates and Officers, who are appointed for the

His Highnesse Declaration, November 21. 1655.

Richard Farnworth, a Quaker, in a pamphlet of his, &c.

His Highnesse proclamation, Feb. 15. 1654.

preservation of the peace and welfare of the Nation; And especially I am bold to apply my selfe to you my honoured Lords, in more particular, whose great Abilities, Wisedome, Justice, Goodnes, and Faithfulnes, which I have observed in a serious examination of such causes, which in your Circuits (and in particular in severall Assies at *Darby*) have come before your honours for tryall; your judicious discerning between things that differ, between right and wrong, between a petty frivolous action, brought by a malicious adversary, brought only to vex a poor man; your discountenancing of malice, and that abuse of the good Lawes; your just sentences given to the honour of God, the good lawes of the land, and to the comfort of poore men oppressed. These things have encouraged me to dedicate this my defence of the Scriptures, & vindication of the honour of Magistrates, Ministers, and others according to their place & dignities. Unto your honors, and all that have power and authority in the execution of Justice, and preservation of piety, and the peace of this Common-wealth, humbly supplicating the continuance as of his Highnes, so under him, of all your protections, and favourable aspects upon, and unto all Gods faithfull Ministers, to maintaine them in that which is their just rights, against their malicious adversaries; yea
Rom. 13. 1. to defend and maintaine the honour of magistracy, as an Ordinance of God, for the comfort and safety of his people, and to defend Christ, and the truth of the Gospell of Jesus; to defend the honour and glory of the Lord (the most high Protector of his Church) against all open prophanes, and odious heresies, and abominable blasphemies whatsoever, that it may appeare, we are a people taught by Christ, as the truth is in Jesus, and that the Lord of Hosts may appeare for us as our Protector to the end, even till *Shilo* come againe. Most humbly praying in my daily addreises to the throne of grace, not only for my selfe, but for all my reverend brethren, the godly, faithfull ministers of the Gospell of Christ,

Christ, that the Lord will more and more fill our hearts with his spirit of grace, wisedome, holiness and zeale, that we may in a right way of holiness, meekness and truth, contend for the faith that was once delivered to the Saints, that our own lives may be as becoms the Gospel of peace, that we may win others to walk in peace and holiness, and by our own good conversation, put to silence the scandals of malicious, & the ignorance of foolish men, that God wil give repentance, & free pardon in Christ to all our Adversaries, who complain of us as contentious; because (though after long sufferings) we seeke in a just and lawfull way to recover our due and just Rights, which they unjustly detaine from us; desiring if it be the will of God, that they may obtaine salvation in the Lord Jesus, and be delivered from wrath to come and that one day they may enjoy a happy and peaceable communion with us in glory, and to conclude, daily powring out my soule to God, That the Lord, the great Protector of Sion, will be pleased to preserve his Highness and Honourable Councell, and you my Honourable Lords, and the rest of the Honourable Judges, Justices, Magistrates, and other Worthies, who are Actors for Piety and Peace, to Gods glory, and the benefit of these Nations, together with this whole Commonwealth, in Truth, Unity and Peace, long to continue.

Jude 3.

1 *Pet.* 2. 15.

Most humbly subscribing my selfe,

Your Honours daily Oratour at the Throne of Grace,

Immanuel Bourne, Pastor of the Church in *Ashover*.

London, Feb. 26. 1655.

A Defence of the Scriptures, and of the Holy Spirit of God ſpeaking in them as the chiefe Judge of Controverſies of Faith, &c. In a Diſputation at *Cheſterfield* in the County of *Darby*, *Jan.* 3. 1654.

FIrſt, when the Miniſters came to the Church or Meeting House-yard, *James Nayler* was there with his company, but ſeemed unwilling to goe into the Church or Church-Houſe, yet at laſt went into the lower end, and ſtood there. But when Mr *Billingsley* Miniſter of *Cheſterfield*, began with praier to God for a bleſſing upon the meeting, *Nayler* and his fellowes went forth againe, pretending ſome plot might be againſt them. But after praier, aſſurance given there was none, they came in againe.

Secondly, Mr *John Billingſley* began to read the Queſtions; But after *Nayler* read them in the Paper ſent to him (as I take it) and then began to read his Anſwer in writing, and when he had read his Anſwer to the firſt Queſtion, it was deſired that that Queſtion,

and his Answer to that, might be first Argued, and so the rest afterwards in order.

1 Question. The first Question was, Whether the Spirit of God speaking in the Scriptures, bee the chiefe Judge of Controversies of Faith. Mr *Bourne* shewed *Nayler* the Bible, and asked him if he would owne that as Gods word, he answered, part of it, or to that effect.

First, For the state of the Question. By the Spirit, was meant the Spirit of God, the third Person in Trinity, one with the Father and the Sonne.

1 *John* 5.7.

Secondly, by the Scriptures, the Canonicall books of the Old and New Testament.

Thirdly, By the Spirit of God speaking in the Scriptures, that voice or speaking forth of Gods Spirit recorded in Scripture, which is there now to be found; so whether the holy Scriptures, or Spirit in them be judg. This state was not so fully opened by reason of disturbance even in the entrance, *Nayler* endeavouring to avoid this Question.

Naylers Answer *Nayler* in his Answer, owned the Spirit that did speake in the holy men, who gave forth the holy Scriptures to be Judge; and said that Spirit was Judge before the Letter was written, and all Controversies were judged by that Spirit, but hee did not owne that Spirit that doth now speak in the Scriptures: Hee said hee granted the Spirit was Judge, and would have avoided the Question.

Mr Bournes Reply. But Mr *Bourne* pressed to go on with the Question, and affirmed it was one thing to say the Spirit that did speake in the holy men that gave out the Scriptures was Judge, and another to say the Spirit of God speaking in the Scriptures, was Judge, or that the holy Scripture was Judge. Therefore pressed to go on with the Question, and began (as I remember) with this Reason.

Mr Bourns 1 Argument. Whatsoever was and is the speaking forth of the Holy Ghost himselfe, that was and is the chiefe Judge of

of Controversies of Faith, but the holy Scriptures are the speaking forth of the holy Spirit himselfe, therefore they are the chiefe Judge of Controversies of Faith. The first proposition was not denied, and the second was proved. *Acts* 1. 16. the Scripture which the holy Ghost by the mouth of *David* spake concerning *Judas*. Here it is evident what Scriptures *David* writ, or spake by writing, that the Holy Ghost spake; Therefore the holy Scripture is the speaking forth of the Holy Ghost, and so Judge of Controversies. The same again witnessed by the Spirit, *Acts* 28. 25. well spake the Holy Ghost by the mouth of *Isaias* the Prophet, saying, &c. Here you see the Holy Ghost is witnessed (by the Apostle *Paul*) to speak by the mouth of *Isaias*; and that Scripture which *Isaiah* writ, was the speaking forth of the Holy Ghost, and so the supreme Judge of Controversies, &c.

Naylor gave no direct answer, but he wrangled, and said, he did owne the Spirit to be Judge, but not the written word, or to that effect; and that the Spirit did speak not in the dead, but in the living; which was (as I did understand him) not in the dead letter of the Scripture, but in living men, and vapoured as if he had said much, but yet would have avoided the Question, as needlesse to be further disputed on, since he did yield the Spirit to be Judge, although he denyed that the Spirit speaking in Scripture, was the chiefe Judge of Controversies of Faith; But Mr *Bourn* went on to presse another Argument. *Naylors Answer* X

Whatsoever Christ himselfe did appeale unto, as to a chiefe Judge, and send his hearers unto, as to a chiefe Judge of Controversies of Faith, that is and ought to be esteem'd the chief Judge of Controversies of Faith: But Christ himselfe appealed to the Scriptures, and sent his hearers to the Scriptures, as to the chiefe Judge of Controversies of Faith, therefore the holy Scriptures are the chiefe Judge of Controversies of Faith. The first not denyed, the second witnessed by the Spirit in *John* 5. 39. *Mr Bourns 2 Argument.* 10

5. 39. in that great controverſie of Faith, whether Chriſt were the Sonne of God, or equall with God? Chriſt appeales to the Scriptures, *Search the Scriptures, for in them you thinke to have eternall life, and they are they that teſtifie of me*, therefore the Scriptures are the chiefe Judge.

Nayler Anſwer *Nayler* did not give any anſwer to ſatisfie the Argument, but ſaid ſtill, the Spirit was the Judge, not the written word, and ~~cried out, liar, liar, hold~~ thy peace, the Spirit is Judge, not the written word. Mr *Bourne* bad him yield the Queſtion, ſince Chriſt himſelfe appealed to the Scriptures; But he cried out, and one of his fellow Quakers, away lyar, the Spirit is Judge. Mr *Bourn* replied, The Spirit is Judge, but not the Spirit ſpeaking in any man, but the Spirit ſpeaking in the Scriptures, and preſſed a third Argument.

Mr Bourns 3 Argument. Whatſoever is the very word of God himſelfe, that is, and ought to be the chiefe Judge of Controverſies of Faith; But the holy Scriptures are the very word of God himſelfe, and therefore they are the chiefe Judge of Controverſies of Faith.

The firſt not denied, the ſecond proved, *John* 10. 34, 35 *Jeſus ſaid, is it not written in your Law, I have ſaid ye are Gods*: If he called them gods to whom the word of God came, and the Scriptures cannot be broken, *&c.* Here our Saviour calleth the Scriptures the word of God, therefore the holy Scripture is the word of God. And the like againe, *Marke* 7. 12, 13. *Ye make the word of God of none effect by your traditions.* Chriſt plainly calleth the Scriptures the written Law of God, the word of God, therefore the holy Scriptures are the very word of God himſelfe, and ſo the chiefe Judge of Controverſies of Faith.

Nayler Anſwer *Nayler* cavilled ſtill and cried out it is falſe, it is falſe, the word is not the Judge, and ſit downe liar. But Mr *Bourne* preſſed him to anſwer; And *Nayler* ſaid, the word was God, but the Scripture was the letter, and that was not Judge.

Mr

Mr *Billingsley* pressed an Argument, to prove that the written word, of which the Question is made, is not God. That which is the word of Christ, who is God, that is not Christ, nor God; But the holy Scriptures, and word preached, and written by the Apostles, is the word of Christ; Therefore the holy Scripture is not Christ nor God. *Mr Billingsleys 1 Argument.*

First, that Christ is God, that is evident, *Rom. 9. 5.* of whom concerning the flesh Christ came, who is God over all, blessed for ever. Therefore by this testimony it is evident, Christ is God.

Secondly, that the holy Scriptures and word preached by the Apostles, is the word of Christ, that is witnessed, *Col. 3. 16. Let the word of Christ dwell in you richly, in all wisdome.* The Apostle doth not say, let the word Christ dwell in you, but let the word of Christ; Therefore the word of Christ is not Christ nor God, so neither the holy Scriptures which are the word of Christ, and of the spirit of Christ, which holy men spake and writ, as they were moved by the Holy Ghost.

Nayler instead of a better Answer, still quarrelled, and cried out, liar, liar, the word is God, and God and his word are all one, but the letter was in time. *Naylers Answer*

To this Mr *Bourne* replyed, that was not so, for although God and his written word were one in respect of that agreement of truth, was in the written word, and in God; yet that word of God and God, were not all one essentially, as the naturall word or Son of God, was all one and the same Essence or Being with God. *Mr Bourns Reply.*

To this *Nayler* cried out, away with thy dark word, I do not owne that word essentially, and so rejected the distinction of Gods written word, and essentiall word. *Naylers Answer Iohn 1. 13, 14.*

Mr *Bourne* replied, that the written word of God was not of the same Being with God. *Mr Bourns Reply.*

Nayler, and one of his fellow Quakers by him, cried out, liar, liar, stop thy mouth for shame, stop thy mouth, God and his word are all one. *Naylers Answer*

Mr *Bourne* bad *Nayler* hearken to an Argument to *Mr Bournes Argument.*

prove it by Scripture, and told *Nayler* he was the brazen fac'd, foule mouth'd fellow he had heard, when his owne mouth was stopped, that he could not answer an Argument, he still cried out, liar, liar, stop thy mouth, stop thy mouth.

Mr Bourns Argument.

And Mr *Bourne* pressed this Argument: No word which was written in time, part by God himselfe, and part by *Moses*, and other holy men of God, was or is all one with God essentially, or of the same essence or being with God; but the holy Scriptures were written part by God himselfe in time, and part by *Moses*, and other holy men of God; Therefore that word of God was not of one or of the same Essence and Being with God.

The first Proposition is evident of it selfe. The second is witnessed, *Exod.* 31. 18. where God gave unto *Moses*, when he had made an end of communing with him, two Tables of stone written with the finger (or by the power) of God. And *Exod.* 34. 27. God commanded *Moses* to write all the words of the Covenant, for after the tenour of these words, I have made a Covenant with thee, and with Israel (And this was written two thousand yeare after the Creation of the world which God made) therefore God and that written word was not all one, or of the same Essence and Being with God, and so not the rest of the holy Scriptures which was written in after times.

Naylers Answer.

But *Nayler* with a loud voice, still cried out, liar, liar, is not God and his word all one? and bad the people beare witnesse, hee saith God and his word are not all one.

Mr Bourn.

For Reply, We distinguish there is a unity of agreement, so God and his written word are all one, and a unity of Essence or Being, so God and his written word, the Scripture, are not all one.

Mr Gardiners Argument.

Mr *Gardiner* Minister of *Eckington*, being present, when he saw him so audaciously impudent, called to *Nayler* to hearken to an Argument to the contrary; which

which was to this effect. Whatsoever is all one with God, is eternall, but the holy Scripture or written word is not eternall, therefore it is not all one with God.

The Quaker *Nayler* presently cried out in a scornfull manner, away liar, away, stop thy mouth, the word is eternall, and God is eternall. And one of his fellow Quakers that stood by *Nayler*, called Mr *Gardiner* lyar, lyar, both with a loud voice, stop thy mouth, thou art a liar, thou art a liar. *Naylers Answer*

But let any indifferent man but read and consider the Argument, and see if the Quaker be not proved the liar, and justly deserved that shame himselfe, which he so unjustly cast upon Mr *Gardiner*, and the other Ministers.

Then Mr *Godfrey Watkinson* of *Brampton* (an understanding Gentleman, not a Minister) being present, called to *Nayler*, and told him he had lost the Question, and he himselfe was the liar, for even now he said the letter or written word was in time, and so not eternall, and now he saith the word is eternall, and God and his word is all one, when as the Question and Argument is about the written word, which is not eternall, and therfore he was the lyar, & lost the Question, or words to this effect (for I cannot remember every particular, but I endeavour to keep the sence and words as well as I can remember.) *Mr Godfrey Watkinson of Brampton Moor neer Chesterfield*

But *Nayler* kept on his loud mouthed pace, and gave Mr *Watkinson* some unfit disrespective speeches, and said he owned the Spirit speaking in holy men to bee the Judge, but would not own the Spirit of God speaking in the Scriptures. *Naylers Answer*

Mr *Bourn* began to presse other Arguments, but *Nayler* would not hearken, but cried, stop thy mouth, liar, liar. Then Mr *Bourne* called to another Question. *Mr Bournes Reply.*

But let any man truly consider the Arguments, and see if *Naylers* mouth was not most fit to be stopped, and if *Nayler* was not the great liar, accusing others wrong-

wrongfully for that, of which hee was so justly guilty himselfe.

Nayler did not then give his answer to the *Question* in writing, but sent it to us the day after the Disputation; In which he falsely applieth divers places of Scripture, to prove (if he could) that it is not the Spirit of God speaking in the holy Scriptures, but the Spirit in holy men that is the chiefe Judge of Controversies of Faith. I shall only in briefe, give some answer to his Allegation of Scripture, and some observations by the way, and then proceed to the second *Question*.

Naylers Allegation.

1. The first Scripture *Nayler* alledgeth, is that, *Exod.* 18. 16. *When they have any matter* (saith *Moses*) *they come to me, and I judge between one and another*, &c. Therefore thinks *Nayler*, it is not the Spirit speaking in the Scriptures, but the Spirit speaking in men, that judgeth. To which for answer.

Reply.

First, I observe with what spirit the *Quaker* doth agree in this Allegation, and this is with the Spirit of Antichrist in Cardinall *Bellarmine*, who brings the selfe same place of Scripture, to prove an outward Judge of Controversies of Faith, and to bee interpreter of the holy Scripture.

Cardinalis Bellarmin. de judice Controversiarũ fidei. lib. 3. cap. 3.

The *Question* he proposeth is, whether the interpretation of Scripture, be to be sought from some one visible common Judge, which he affirmeth, and endeavours to prove from this Scripture; That as *Moses* did answer to all doubts arising about the Law of God, so there must be an outward visible Judge of all Controversies: And this is the Church, and the Spirit in the Church, or in the chiefe Pastor (the Pope) with his Councill of Pastours (saith *Bellarmine*) and the Spirit speaking in holy men (saith *Nayler*) that is, in himselfe, and his fellow *Quaker*: And thus you may see, from whom the *Quakers* received this Doctrine, even from the popish seducing Jesuits, or some seduced *Socinians*, or other Heretickes, who seeke to disgrace the holy Scriptures, that they may more easily set forth their owne

owne errours with faire pretences of the ſpirit. But to anſwer Cardinall *Bellarmine* and *James Nayler* both together.

1. *Moſes* was an extraordinary man, and had an extraordinary meaſure of the Spirit, and yet *Moſes* did not take upon him an infallibility of Spirit and Judgement, but did make known to the people, the ſtatutes of God, and his lawes. Thus, what God had or did reveale, that was the Judge, not his own Spirit, nor any Spirit in him, but the voice of God in his law, or Gods own direction to end the Controverſie. This is evident, if you conſult theſe places of Scripture, which witneſſe what *Moſes* did in the cauſe of the womans ſon that curſed God, *Lev.* 24. And about receiving the Paſſeover by the men that had touched the dead body of a man, *Num.* 6.9. And concerning the man that gathered ſticks upon the Sabbath day, *Numb.* 15. he conſults with God in all thoſe. Thus *Moſes* and holy men before the Law written, they enquire of God to know his mind and pleaſure, and follow that which God taught them. But after the Law, and word and will of God was written, then to the Law and to the Teſtimony, *If they ſpeake not according to this, it is becauſe they have no light in them*, as the Prophet *Iſaiah* doth witneſſe.

Lev. 24. 11, 12, 13, 14. *Numb.* 9. 7, 8. *Numb.* 32. 33, 34, 15, 32. *Iſaiah* 8. 20.

2. Obſerve what matters they were which *Moſes* did judge, they were not matters of Faith, but matters of Fact, Controverſies between man and man, he did judge between one and another (ſaith that Text) which *Nayler* himſelfe alledgeth nothing to the purpoſe (if he ſpeak of the Queſtion) For this is whether the Spirit of God ſpeaking in the Scriptures, be the chiefe Judge of controverſies of Faith, not of actions between man and man. And this the Reader, whoſe eies are open, may eaſily diſcerne that this place of Scripture will neither fit Cardinall *Bellarmine* a Papiſt, nor *James Nayler* a Quaker. *Nayler* doth alledge divers other Scriptures of the ſame nature, to the ſame purpoſe; As

Exod. 18. 16.

1 *Kin.* 3.9. that in *Solomons* prayer, 1 *Kin.* 3. That God would give him an understanding heart, that he might judge Gods people, to which the former answer may give full satisfaction.

1 *Cor.* 2,15,16. 3. *Nayler* alledgeth that of the Apostle, 1 *Cor.* 2. He that is spirituall judgeth all things, yet he himselfe is judged of no man; for who hath known the mind of the Lord that he might instruct him? but we have the mind of Christ. Therefore (if *Nayler* may judge) it is not the Spirit of God speaking in the Scriptures, but the Spirit speaking in such spirituall men as he is, which is the chiefe Judge of Controversies of Faith. And herein the *Quaker* exceeds Cardinall *Bellarmine* by far; for the popish Cardinall would have infallibility of spirit, only in the Pope and his company; but the *Quaker* maketh every particular spirituall man, a spirituall Pope, to be a chiefe Judge of Controversies of Faith, otherwise *Naylers* Scripture is nothing to the *Question*, for the *Question* is not concerning a private inferiour, or particular Judge, but concerning a chiefe Judge of Controversies of Faith, as *Nayler* himselfe repeateth it. *Question* the first. To give an answer to this and divers other Scriptures alledged by *Nayler*. But that he cannot away with a Distinction, he might know that there is a twofold Judge of Controversies. First, A Magisteriall Judge (as I may so call it) a supreme highest directing publike Judge, to judge and discerne and direct, and finally, sentence in the Church, all Controversies of Faith. And this is the holy Scriptures, and the Spirit of God speaking in the Scriptures, to which Christ himselfe did appeale and direct his hearers, to appeale unto in that great Controversie of Faith, *John* 5.39. *Search the Scriptures, for in them ye think to have eternall life, and they are they that testifie of me* (which we noted before.)

Againe, there is a Ministeriall, inferiour, more private Judge of spirituall things, and so of Controversies of Faith. And this may be every particular spirituall regenerate

nerate man or Christian, according to the measure of that light of the Spirit and grace of Faith he hath received from Christ, and for the satisfaction of his owne conscience, by the light of the Spirit speaking in the Scriptures, and the light of Christ within him, he may so far as he is able, judge of opinions and doctrines of men, whether they agree to the doctrine of Christ in the holy Scriptures, I say to the satisfaction of a man or womans owne conscience, in what they are to believe; yea those to whom God hath given a more excellent measure of understanding in the mystery of Christ revealed in the Scriptures; these may in some measure judge, or be inferiour Judges of spirituall things, and of private mens opinions in the Controversies of Faith; For the Spirit of the Prophets, is subject to the Prophets; but all private spirits of men in the world, yea the Pope himselfe and all the *Quakers*, they are and must bee subject one day to the voice of Gods Spirit speaking in the holy Scriptures, and that word of Christ recorded in holy Scriptures, shall judge them all at the last day, witnesse our Saviour himselfe, *John* 12. 48. The *Quaker* abuseth other places of holy Scripture. But the Answers I have given, may satisfie any understanding Reader; I shal name only one more from *Nayler* and his fellow Quakers, which seems to conclude against the Scriptures excellency and authority, of being chiefe Judge of Controversies of Faith, calling the holy Scriptures a dead letter, and the letter that killeth all, to discountenance the credit of the Scriptures, & to exalt their owne private spirit. The place of Scripture they pervert, is that of the Apostle, 2 *Cor.* 3. 6. Who hath made us able Ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. I might answer at large, & shew how the letter is taken in severall places of Scripture, and evidence the falshood of *Naylers* application of this place also; but in briefe. The letter is taken 1. Propperly for the first Elements or beginnings of learning for the let- 1 *Cor.* 14. 32.

ters in severall languages, from which by spelling and putting together, are made syllables, and words and sentences, in and by which the mind of God and men is held forth to our understanding, as in those letters of Greek and Latine and Hebrew, which were written over Christ upon his Crosse, *Luke* 23. 38. And these letters may be called dead letters, because of themselves they signifie nothing to declare the mind of the writer, except they be joined and put together in syllables words, and sentences.

Againe, Improperly and more generally, letters are taken severall waies in Scripture, for Epistles private or publick, *&c.* And in that place alledged, The letter killeth. The Apostle doth speak of the Law which he opposeth to the Gospell, which is the ministration of the Spirit, as will appear plainly, if the Chapter be truly looked into, yea the Law it selfe doth not properly kill of it selfe, but is said to kill when men break it, and so are become subject to death by sinning against it; for the wages of sinne is death, otherwise the Law and word of God doth quicken, as *David* found by experience, *Psal.* 119. And the written words of God, are lively oracles. as the blessed Martyr *Stephen* witnessed; yea mighty in operation, and able to make us wise to salvation, and therefore most fit to be the chiefe Judge of Controversies of Faith, what soever the deluding Quakers pretend to the contrary. Thus I have done with the first Question, I come now to the second Question.

2 *Cor.* 3. 6.

Rom. 7. 12, 13.
Rom. 6. 27.
Psal. 119. 50.

Acts 7. 38.
Heb. 4. 12.
2 *Tim.* 3. 16, 17

Mr Bourns Argument.

The second Question: Whether the private Spirit in the Pope, or in any Quaker, be the chiefe Judge of Controversies of Faith. This was denyed, and Mr *Bourne* proved the negative by this Argument. No Spirit which is subject to tryall it selfe, can be the chiefe Judge of Controversies of Faith, but the private Spirit in the Pope, or in any Quaker, is subject to tryall it self, therefore the private Spirit in the Pope, or in any Quaker, cannot be the chiefe Judge of any Controversies of Faith.

Faith. The first proposition was not denied; and the second is witnessed, 1 *John* 4. *Beloved, believe not every Spirit, but try the Spirits whether they be of God, for many false Prophets are gone out into the world.* And here you may see the Evangelist giveth a generall rule for Christians to try the spirit, all spirits in any man, yea all that pretend to the Spirit of God, as the Pope and the Quakers doe, therefore their spirits are to be tried, and so are not fit to be chiefe Judges of Controversies of Faith.

James Nailer wrangled about the Spirit, but gave no satisfying answer to the Argument, but said the Spirit was not a private spirit, if he was but in one against a hundred, and said the Spirit was in them, and he was Judge in them, as if the Spirit in the Quaker were a publick infallible Spirit, and so fit to be the chief Judge of Controversies of Faith, which cannot be; for if the Spirit of the Prophets be subject to the Prophets, then much more the Spirit in the Pope, or in any Quaker, subject to tryall, and therefore they cannot bee the chiefe Judges of Controversies of Faith. *Naylers Answer* 1 *Cor.* 14. 32.

Then Mr *Bourne* pressed a second Argument. No Spirit which is a Spirit of Errour, lying and false accusation, is or can be a chiefe Judge of Controversies of Faith. But the Spirit in the Quaker, and in *James Nayler* in particular, is a Spirit of Errour, lying and false accusation, therefore that Spirit in them, cannot be a chiefe Judge of Controversies of Faith. The first proposition is cleare, because a chiefe Judge must and ought to have in him a Spirit, not of errour, lying and false accusation, but a Spirit of truth and righteousnesse, that he may bee directed to give true judgement, and not to wrest or give wrong sentence; for this is contrary to the Law of God, *Exod* 23. 6, 7. Thou shalt not wrest the judgement of the poor in his cause, and keep the farre from a false matter, *&c.* Therefore a Spirit of lying, and Errour, and false accusation, is not fit to be a chiefe Judge of Controversies, especially not *Mr Bourns Argument.*

of Controverſies of Faith. And for the ſecond propoſition, that the Spirit in the Quaker, and in *James Nayler* in particular, is a Spirit of Errour, lying and falſe accuſation. Mr *Bourne* proved it by theſe Arguments.

Mr Bournes Argument.

Whatſoever Spirit did or doth affirme, and falſely accuſe the Miniſters of Chriſt in *England*, that they erre, and are falſe Teachers, becauſe they ſay, the books of *Matthew*, *Marke*, *Luke* and *John*, are the Goſpell, that is a Spirit of Errour, lying and falſe accuſation. But the Spirit that is in *James Nayler*, and ſome of his fellow *Quakers*, did or doth accuſe the Miniſters of Chriſt in *England*, that they erre, and are falſe Teachers, becauſe they affirme the books of *Matthew*, *Marke*, *Luke* and *John*, to be the Goſpell; therefore the Spirit in the *Quakers*, and in *James Nayler* in particular, is a Spirit of Errour, lying and falſe accuſation, and ſo not fit to be chiefe Judge of Controverſies of Faith. To evidence the ſecond propoſition, Mr *Bourne* did ſhew a book, the Title of it was concerning a threefold Antichriſt, or to that effect. This was ſet out by ſome *Quaker*, and in page the 13. in the very leafe, in which beginneth a Letter of *James Naylers*, to ſeverall friends about *Wakefield*, when *Nayler* was priſoner at *Appleby*. There is Printed this falſe accuſation of the Miniſters in *England*, as of Errour, becauſe they ſay the books of *Matthew*, *Marke*, *Luke* and *John*, are the Goſpell, or containe the glad tidings of ſalvation through Jeſus Chriſt, therefore the *Quakers* are not fit to be the chiefe Judges of Controverſies of Faith

The ſame in effect by Richard Farnworth, in his diſcovery of Faith, or rather of infidelity, page 13.

Naylers Anſwer

Nayler anſwered, hee did owne that Letter writ to his friends about *Wakefield*, and ſaid the books of *Matthew*, *Marke*, *Luke* and *John* were not the Goſpell, but Chriſt was the Goſpell.

Mr Bourns Reply.

Mr *Bourne* went on to prove, that the books of *Matthew*, *Marke*, *Luke* and *John*, were the Goſpell by this Argument.

Whatſoever book the Spirit of God by the mouth of the Evangeliſt *Marke*, calleth the Goſpell; that is the Goſdell

Gospel; but the Spirit of God by the mouth of the Evangelist, *Marke*, calleth the book of *Marke* the Gospell, therefore that book of *Marke* is the Gospell. The first proposition is unquestionable, The second is witnessed, *Marke* 1.1. *Marke* 1. 1. The beginning of the Gospell of Jesus Christ, the Sonne of God, as it is written in the Prophets. Observe first, That the Evangelist affirmeth, that the Gospel was written in the Prophets. Secondly, that he calleth the beginning of that book, the beginning of the Gospell; not that the Gospell was not before, for the Gospell was preached to *Adam* and *Eve* in Paradise, after the Fall, *But the seed of the woman shall* Gen. 3. 15. *break the serpents head*; but that it was the beginning of that book of the Gospell, of that history of Christ, and declaration of salvation by Christ Jesus. For what is the Gospell, but good newes or good tidings of a Saviour, as that Angell speaketh, *Luke* 2. 10. And good tidings of Christ, is not Christ himselfe, and so the Gospell is not Christ himselfe, but good newes of salvation by Christ. This is the book of *Marke*, the Gospell; and thus are the books of *Matthew*, *Luke* and *John* the Gospell; and the *Quaker* denying this, and accusing the Ministers of Christ, as of Errour; for affirming it, this assertion is plainely proved, that the Spirit in the *Quaker*, is a Spirit of Errour, lying and false accusation, and so not fit to be the Judge of Controversies of Faith.

Nayler had nothing to answer, but lyar, lyar, hold thy tongue, and sit downe, for Christ is the Gospell, the books of *Matthew*, *Marke*, *Luke* and *John*, are not the Gospell. *Nayler's Reply.*

Mr *Bourne* began to presse another Argument out of a booke of one *Nicolas Cowlings*, A word to the 52 *London* Ministers, pages 15, 16. whereing he blasphemously compareth Christ that dyed at *Jerusalem*, to a woodden leg. Let me be bold, saith he, to impart unto you my former experience in the mystery of Christ. I thought a long while, a faith in Christ that died at *Jerusalem*, was the top gallant of a Christian, but since it doth *Mr Bournes Argument. Nicol. Cowling his word to 52. London Ministers, p. 15, &c.*

doth appeare, &c. that faith the Disciples had in the person of Christ, died with him, &c. therefore it is Christ in the mystery that will save. A woodden legge (saith he) that is tyed on, may do some service, but it is the legge naturall that is usefull for all occasions. Thus doth this blasphemer, make Christ our Saviour that died for us at *Jerusalem*, but as a woodden legge. But it is not that Christ that died at *Jerusalem* mighty to save, not only by the work of sanctification in us by his Spirit through Faith to purifie our hearts, but by the worke of justification by his blood, and merits of his death and passion, by which he hath made our peace, even by the blood of his crosse, and righteousnesse imputed to us for our justification before God, as by our holinesse and good workes, we are declared to be justified before men: For God made him to be sinne for us, who knew no sinne, that we might be made the righteousnesse of God in him. But this Spirit in this deceived *Quaker*, or Erring Sectary, who glories in his perfection, and disgracefully calleth Christ that died at *Jerusalem*, a woodden legge, it is an Erring spirit, and therefore not fit to be judge of Controversies of Faith.

James Nayler would give no Answer to this, but said he would not answer for any but himselfe. Yet certainly *James Nayler* needed not then to have disowned that, or denied to answer; for it is nothing but what he himselfe did owne before, as appeares by that expression of his, in a Letter sent by him to one in *Lancashire*; That he that expected to be saved by him that died at *Jerusalem*, should be deceived. This witnessed by those reverend Divines, who writ that book, called the Perfect Pharisee. And it seemeth it is their common opinion, as may appeare by that speech of another *Quaker* neer *Bristoll*, who said, he was not such a foole, as to hope to be saved by Jesus Christ that died at *Jerusalem* sixteen hundred yeares agoe, witnessed by Reverend Mr *Farmer*, a Reverend Minister in *Bristol*. This spirit in the *Quaker* cannot be the chiefe Judge of Controversies of Faith.

Then

1 Answer. There was a twofold Faith in the person of Christ. 1. Erring of an outward Redemption from Roman tyranny, of which Luke 24 21. Acts 1. 16. 2. True Faith of an eternall Redemption from sinne, &c. and purchase of Eternall happinesse for his people in Heaven, of which, Mat. 1. 21. Iohn 1. 29, 6. 47, 14. 1, 2, 3. The Erring faith died with Christ, but the true faith in Christs person, did not dye, as the Blasphemer imagineth.

Naylers Answer

Read the Perfect Pharisee, p. 8. position. 5.

Mr Farmer in his mystery of godlinesse and ungodlinesse.

Then Mr John *Billingsley* to prove that the Spirit in the *Quakers*, and in *James Nayler* in particular, was a lying ſcandalizing Spirit, and ſo not fit to be Judge of Controverſies of Faith, brought an Argument to this purpoſe. *Mr Billingsleys Argument.*

That Spirit whatſoever that did or doth affirm, that Bul-baiting, ſwearing, curſing, and ſuch like, are the fruits of *John Billingsley*'s Miniſtrie, that is a lying ſcandalizing Spirit; but the Spirit that is in thee *James Nayler*, or thou thy ſelfe *James Nayler*, diddeſt affirme, that Bul-baiting, ſwearing, curſing, and ſuch like, is or are the fruits of *John Billingſley*'s Miniſtery, therefore thy Spirit is a lying ſcandalizing Spirit, and ſo not fit to be Judge of Controverſies of Faith. For the firſt propoſition, I *John Billingſley* doe appeale to all the Congregations which have heard me preach in *Cheſterfield*, or elſe where, if ever I preached any ſuch doctrine, or did ever countenance any ſuch thing neither was I at home at *Cheſterfield*, when the Bul-baiting was, nor did I know any thing of it, but am altogether innocent. And for the ſecond propoſition. That thou *James Nayler* diddeſt falſely accuſe me, *John Billingsley*, it is evident by thy owne hand writing in this paper, which thou diddeſt ſend to me, ſubſcribed with thy name, in which are theſe words, *viz.* This day is the fruits of thy Miniſtry manifeſt in the open ſtreets, a multitude gathered together, to ſport themſelves in ſetting one of the Creatures of God againſt another to torment; & thy people thou teacheſt, whooting, yelling, ſwearing, curſing, and blaſpheming the dreadfull name of God; Is this thy Miniſtry? *&c.* Thus diddeſt thou falſly accuſe me and my Miniſtry; therefore thy Spirit is a lying, and falſe accuſing Spirit, and ſo not fit to be the chiefe Judge of Controverſies of Faith. *Mr Billingsley did then read theſe words, written by James Nayler to him, &c.*

To which *Nayler* ſaid, he did owne that paper, and ſhuffled to excuſe himſelfe, and ſaid, he did not ſay ſo, but that the people to whom he did preach, were ſo doing, *viz.* ſwearing, curſing, *&c.* *Nayler's Anſwer*

Mr Billingsley's Reply. But Mr *Billingsley* read the paper to all the congregation, wherein it did appeare, that *Nayler* had writ, that Bul-baiting, swearing and cursing, were the fruits

Nayler's Answer of Mr *Billingsley's* Ministry. At which *Nayler* knew not what to say for him selfe, but still persisted with an audacious face to justifie himselfe, and called Mr *Billingsley* liar, liar, and bad him hold his tongue.

Mr Billingsley's Reply. Upon which Mr *Billingsley* said, what a desperate fellow art thou, so shamelessely to deny that which thou hast writ with thy owne hand, and dost now againe prove thy selfe to be a lyar, and a false accuser, and wilt not confesse thy Errour, or to that purpose.

Nayler's Answer But *Nayler* vapoured, and called Mr *Billingsley* lyar, and said he had accused him to be a lyar, and a persecu-

Mr Billingsley's Reply. tor of the Ministers of Christ. But Mr *Billingsley* did justifie, that *Nayler* was a lyar, and a persecutor, and that his false accusation was a persecution, or to that effect. And I might now add, well so he might; For may not all men see, that the Quakers and *James Nayler* himselfe, are as malicious persecutors of the Ministers of Christ in *England*, as ever they had? And would they not be as bloody as ever any, if it lay in their power? witnesse their cruell threatnings both in their printed Pamphlets and by word of mouth against us, witnesse their labouring by all meanes, to pull downe the very Calling and Ministeriall Office, witnesse their endeavour to hinder the people to pay us any maintenance, though due unto us both by the Law of God

Jerem 18.18. and the Nation. Do they not smite us with the tongue? as *Jeremies* enemies did him, and disswade our people from giving heed to any of our words; And what are

*Rev.*12.10. these but persecutions? or what is persecution if this be not? and who are lyars if these be none? and who is a diabolicall false accuser, if *James Nayler* is not? *John Bunting* an honest Yeoman (of more true spirituall understanding, then many Quakers) sitting by *Nayler*

John Bunting an Elder of the Church in Ashover. at this disputation, writing in short hand what *Nayler* said, *Nayler* seeing him write, said to him, thou writest

lyes

lyes there: To whom *John Bunting* Replyed, *Nayler*, thou art the father of them then, for I write what thou ſpeakeſt. Whereupon I may obſerve and argue, what may be argued from what St *Paul* did affirme of the *Cretians*, and of the vain talkers, and deceivers amongſt them; That one of their owne Prophets ſaid, The *Cretians* are alwaies lyars, evill beaſts, ſlow bellies, *Tit.* 1. And if the *Cretians* were lyars, then that Prophet was a lyar that ſaid ſo, becauſe he was a *Cretian*, and if the *Cretians* were not lyars, then he was a lyar for ſaying they were lyars when they were not. In like manner, if *John Bunting* did write lies, then *Nayler* was and is a lyar, becauſe *John Bunting* did write that which *Nayler* ſpake; and if *John Bunting* did not write lies, then *James Nayler* is the lyar, becauſe he falſely accuſed *John Bunting* for writing lies, when he did not; ſo that *James Nayler* is proved the lyar out of his owne mouth and pen, and having a ſpirit of lying, he is not fit to be the chiefe Judge of Controverſies of Faith. *Tit.* 1, 10, 11, 12.

Thus I have done with the Diſputation upon this Queſtion, Whether the private Spirit in the Pope, or in any Quaker, be the chiefe Judge of Controverſies of Faith. I ſhall only add one Argument more, and paſſe forwards.

Mr Bournes additionall Argument.

No Spirit that is a Spirit of Errour and Blaſphemy, is fit to be or can be the chiefe Judge of Controverſies of Faith. But the Spirit in *James Nayler*, and other Quakers, is a Spirit of Errour and Blaſphemy; Therefore the Spirit in *James Nayler*, and other Quakers, is not fit, nor can be a chiefe Judge of Controverſies of Faith. For the firſt propoſition, certainly the Quakers themſelves will not deny it, and (if they doe deny it) no honeſt Chriſtian will deny it; and for the ſecond it may be witneſſed by theſe inſtances. 1. Blaſphemy againſt God, whileſt they doe affirme they are equall with God; This was witneſſed againſt *George Fox* (as is confeſſed by *Fox* and *Nayler*, one or both) (If that Booke they call *Sauls* Errand to *Damaſcus* be theirs (as

See Sauls Errand to Damaſcus, p. 1, 6, 7.

(as their proselytes boast it is) and seek after it to learn their wicked doctrines. It was objected (say they) That *George Fox* professed and owned that he was equall with God. And in the Perfect Pharisee it is witnessed, That *George Fox* being asked by Dr *Marshall* in the presence of two Justices of Peace in *Lancashire*, namely, Mr *Thomson* and Mr *Lawry*, whether he did believe himselfe to be equall with God; the said *Fox* in answer thereunto, positively affirmed, thus, I am saith he equall with God; and this was deposed by Dr *Marshall* and Mr *Altham* School-Master of *Lancaster*, at the generall Sessions in *Westmerland*, and was deposed againe before the honourable Judge *Puleston* at *Lancaster* the next Assises after, witness that booke called the Perfect Pharisee, made by those five Reverend Divines here New Castle, p. 3 which declares part of the Quakers blasphemies, in the page before recited. And in the same book it is witnessed against *James Nayler*, that he being asked by *William Baldwinson* of *Underbarrow* in *Westmorland*, whether he believed that any could be as holy, just, and good as God himselfe, *Nayler* answered, that he himselfe was as holy, just, and good, as God himselfe. And this Mr *Baldwinson* did offer to depose to Colonell *Briggs*, who is a man fearing God, and of eminent trust in the Common-wealth; and what is this but presumptuous blasphemy, both in *Fox* and *Nayler*, so proudly to boast of their owne perfection, and that not by the imputed righteousnes of Christ, for that they deny, but by their own inherent holines (which they pretend to be Christ within them) and yet so basely, to manifest themselves notorious lyars? As in that Pamphlet, called *Saul's* Errand to *Damascus*, in which there are a hundred untruths, as may be proved by a hundred witnesses, testified in that booke called A Briefe Relation of the irreligion of the Northern Quakers, page 24. Many of them (saith that Author) will be as ready to say and unsay any thing, as if lying were a vertue, and they make no conscience (saith he) of raising

See the Perfect Pharisee p. 3.

Perfect Pharisee by Mr Thomas Weld, Mr Richard Prideaux, Mr Samuel Hammond, Mr William Cole, Mr Will. Durant. The Perfect Pharisee, p 3. &c.

The briefe relation of the irreligion of the Northern Quakers, wherein their horrid principles and practises, doctrines and manners are discovered, read page 24, 25.

raiſing falſe reports againſt thoſe eſpecially, who doe any way oppoſe them; and he goeth on further. Thus wholly by lies, lying doctrines: lying wonders, lying reports, they endeavour to build up the Kingdome of the Father of lyes amongſt us. Thus farre and further that reverend Author. I might add many more of their errours, lies, and abominable blaſphemies: But theſe are ſufficient to witneſſe the Spirit in *James Nayler*, and divers of his fellow Quakers, to be a Spirit of Errour and Blaſphemy, and therefore not fit to be chiefe Judges of Controverſies of Faith. Other their Errours and Blaſphemies are ſo abominable, that I hold them fitter to be buried in ſilence, then to rake them up out of the Devils dung-hill, to be an odious noiſom ſtinke and offence to the people of God.

Now for *Naylers* anſwer, and his croſſe interrogatories, upon this and other Queſtions. I have anſwered them fully in every particular, which with my Reply to his *Quæries* and diſcoveries of many of his abominable lies, increaſed in my written hand, prepared for the Preſſe, to above threeſcore ſheets of paper, which I have ready by me, the which I was reſolved by Gods grace, to have printed in Defence of Chriſt, the Goſpell, and the faithfull Goſpel-Miniſters of Chriſt in *England*, and their maintenance. But comming to *London*, I finde theſe things ſo ſufficiently anſwered, and truth ſo fully ſatisfied againſt the *Quakers* and their errours, by ſo many godly and learned Divines, that I conceive to add more, is but to caſt water into the ſea; and therefore I have thought good to print only theſe few ſheets, and to let the reſt of my labours reſt unprinted untill God ſhall give me a further call unto that worke. I now therefore proceed to the third Queſtion Diſputed.

3 *Queſtion Diſputed.*

Whether every man be bound to looke to the light within him as ſufficient for his direction to attaine ſalvation? This we denyed.

The ſtate of the Queſtion.

The ſence of the *Queſtion* is, Whether every man and

and woman in the world, have a ſufficient light within them, for their direction to attaine eternall life, ſo as he or ſhee needeth not to looke to the outward light of the written word of God, or to the light of the Goſpell revealed in the holy Scriptures, or to any outward teaching by man whatſoever, although it be agreeable to the Scripture of truth.

This in effect was the opinion of *Nayler*, as it is of divers of his fellow *Quakers*, witneſs *Nayler* himſelfe, in his anſwer in writing, ſent to us the day after the Diſpute, and ſince printed. The light of Chriſt ſaith hee, which hath enlightned every man that commeth into the world, is our light, and to that is every one bound to look for direction to attaine Salvation, and that he affirmeth as ſufficient, or to that effect. And the ſame did *Nayler* affirm before, in his diſcourſe with Mr *Will. Cole* at *Kendall*; To whom he ſaid that every man in the world had a light within him, ſufficient to guide them to ſalvation, and this he extended to the Indians that never heard the Goſpell, witneſſe that booke called the Perfect Phariſee, written by thoſe five Reverend Miniſters nere New Caſtle, named before. And thus *James Nayler*, and divers others of his fellow Quakers in other Pamphlets, which for brevity ſake I omit.

See the Perfect Phariſee, the ſubſcription to the Epiſtle, and pages 17.18. Richard Farnworth, p. 54. &c

But I did prove the contrary by this Argument. No man whoſoever is darkneſſe, is bound to looke to the light within him, as ſufficient to direct him to attaine Salvation; but every naturall man is darkneſſe, therefore no naturall man is bound to looke to the light within him, as ſufficient for his direction to attaine ſalvation, and ſo not every man that commeth into the world. The firſt propoſition is evident, becauſe it is in vaine to look for light in darkneſſe. And the ſecond propoſition is witneſſed by the Apoſtle *Paul*, *Eph.* 5. 8. Ye were once darkneſſe (ſaith he) to the Epheſians, but now ye are light in the Lord. In the ſtate of nature corrupted by *Adams* Fall, they were darkneſſe, having their

Mr Bournes Argument.

their understandings darkened through the ignorance that was in them, because of the blindnesse of their minds. And what light then had these within them, sufficient to direct them to Salvation; or what sufficient light hath any naturall man in the world? and therefore all are not bound to looke to the light within them, as sufficient for their direction to attaine Salvation.

All *Naylers* answer was, it is false, it is false, lyar, lyar, all are enlightned, and have a light within them sufficient to direct them to Salvation, or to that effect. And after some wranglings by *Nayler*, Mr *Billingsley* called to *Nayler* to heare an Argument, and gave this, or to this effect. *Naylers Answer* *Mr Billingsley's Argument.*

None of those to whom *Paul* was sent to turn them from darknesse to light, and from the power of Satan to God, had a light within them, to which they were bound to looke, as sufficient to direct them to attaine Salvation. But there were some Gentiles, to whom *Paul* was sent, to turn them from darknesse to light, and from the power of Satan to God, therefore some Gentiles had not a light within them to which they could looke, as sufficient to direct them to attaine Salvation, and so not every man in the world. The first proposition is manifest, because if those Gentiles had a light within them sufficient to direct them to attaine Salvation, then what needed the Lord to have sent blessed *Paul* through so many dangers, to turne them from darknesse to light, and from the power of Satan to God. And for the second, the Evangelist *Luke* doth witnesse it, *Acts* 26. 17, 18. Delivering thee from the Gentiles, to whom I send thee to turne them from darkness to light, and from the power of Satan to God. And thus againe it is evident, that all have not a light within them sufficient to direct them to salvation, and therefore are not bound to looke to that as a sufficient light, which is weak and insufficient, as the light of every naturall man is. *Acts* 26.17,18.

To which Argument, *Nayler* gave his common Answer, *Naylers Answer*

swer, crying out aloud as before, lyar, lyar, all have a light within them, to which they ought to looke as sufficient to direct them to Salvation.

Iohn Buntings Argument.

Upon which *Iohn Bunting* of *Ashover*, named before, an understanding Christian, sitting neer *Nayler*, Replyed to him, Dead men have no light in them, but every naturall man is a dead man, dead in trespasses and sins, as witnesseth the Apostle, *Eph.* 2. and what light is there then in a naturall dead man, sufficient to direct him to attaine salvation?

Ephes. 2. 1, 2, 3.

Naylers Answer

Nayler Answered not to the Argument, concerning naturall mens blindnes, but said Christ had enlightned all men, and alledged that place, *Iohn* 1. 9. He is that light that lightens every man that commeth into the world; and thence he would inferre, every man is enlightned, and hath a light within him sufficient to direct him to attaine Salvation, or to that purpose, so neer as I could remember.

Iohn. 1. 9.

Mr Bournes Answer to this Scripture, alledged, A first light.

Unto this Scripture I did then answer to this effect, by distinguishing of light, and said, there was a two-fold light. The first the light of nature, the remnant of that created light of the knowledge of God in man, by which men might know so much of God by the Creatures, as may make them without excuse, *Rom.* 1. 19. And which is a sparke of light naturally in every mans conscience, *Rom.* 2. And with this light Christ the Creator (God, equall with God the Father, by whom this light and all things were made) he doth enlighten every man that commeth into the world; that is into this habitable world, in which we dwell; and all that are borne into this world in their right mind and senses, Christ doth enlighten with this naturall light. But this light of nature, since the Fall, is so darkned, that although it may be sufficient in some respects, to make men without excuse; yet it is not sufficient to reveale Christ, or to give sufficient direction to attaine Salvation by Christ Jesus, as that light which revealeth Christ in the Gospell. Againe, there is a second light, and

Rom. 1. 19, 20.

Rom. 2. 14, 15.

Rom. 1. 20.

and this is the light of ſpeciall grace given outwardly by the preaching of the Word, and inwardly by the Spirit of God, by which a ſoule is enlightned with ſuch a ſpeciall light of the knowledge of the glory of God in the face of Jeſus Chriſt, as he owneth, and by faith embraceth Chriſt, not only as a Juſtifier by his blood and merits, but a Sanctifier by his Spirit and grace in the ſoule, and ſo a perfect Saviour both from ſinne here, and from wrath to come hereafter, as due to ſinne. And this inward light of ſpeciall grace, every man (to whom God hath given it) is bound to look unto it in a ſpeciall manner; yet not ſo as to neglect the outward light of the Goſpell, revealed in the holy Scriptures, for the getting of more light, becauſe we know here but in part, and therefore ſhould waite for more light of grace, untill we come to enjoy a perfection of light in glory. Becauſe this ſpeciall light of grace held forth in the Goſpell, is not given to all, for all do not know the myſtery of the Goſpell; nor is it given unto all, witneſſe our Saviour, *To you it is given* (ſaith he) *to know the myſteries of the Kingdome of God, but to others it is not given.* And the Evangeliſt, *John* himſelfe in the ſame Chapter, in which he affirmeth, that Chriſt is the true light that lightneth every man that commeth into the world, in the very next verſe he affirmeth, that Chriſt was in the world, and the world did not know him; yea he came to his owne, and his owne received him not. But if all in the world had this ſpeciall light of grace within them, they would have known Chriſt; yea if all his owne people, the people of the Jewes, his owne Nation, had received this ſpeciall light of grace, they would have received Chriſt; But many of them were in blindneſſe, yea darkneſſe it ſelfe, and did not know Chriſt; for had they knowne him, they would not have, crucified the Lord of Glory, witneſſe the Apoſtle, 1 *Cor.* 2. 7, 8. This anſwer was delivered logically in more briefe termes, but to the ſame effect, and more fully and largely expreſſed now for weak brethrens ſakes, that

2 *Cor.* 4 6, 7.

Rom. 5.

1 *Cor.* 13 9, 10, 11, 12.

Mat. 13. 11.

John 1. 9, 10, 11, &c.

John 18. 35.

they may more easily understand *Naylers* deceits in his answer, who gave that more largely also in his written paper, then at the Disputation for that was commonly very short; It is false, it is false, and lyar, lyar. And this was *Naylers* Reply to this Distinction of light given by me, It is false, lyar, hold thy peace and sit downe, there is but one light that lightens every man that commeth into the world, and in a vapouring manner doubled it againe, there is but one light which lightneth every man that commeth into the world.

Mr Maudsley

Nayler. Question.

Answer.

Mr *Maudsley* (as I remember) Minister of *Dronfield*, sitting neer *Nayler*, asked him what world he did meane, *Nayler* answered, there is but one world, and that is the world of men; he was asked againe, whether he himselfe was in the world, or out of the world, to which *Nayler* answered, that he was out of the world; unto which Answer, some one replyed, it were well if thou wast out of the world, that thou mightest not spread thy errours as thou dost in the world. *Nayler* wrangled still about the world, and said, there was but one world, and that was the world of men, which were all enlightned. Then one that was neer *Nayler*, asked *Nayler* what world that was into which Christ came, when he came out from his Father, and which he left when he went to his Father againe. And *Nayler* shufled, and would have avoided the Question; upon which there fell out a wrangling, and other passages impertinent to the Question in hand, which for brevity I omit here, and shall remember them in my Animadversions upon *Naylers* false Relation. Whiles they were wrangling, Mr *Bourne* did call to *Nayler* to leave wrangling, and hearken to another Argument, to prove that all men had not a light within them, sufficient to direct them to attaine salvation, and was giving forth an Argument. But Mr *Moor* Minister of *Brampton*, stept in and gave this Argument, or to this effect. If there be some men that have no light in them, then all men have not a light within them, sufficient to direct them to attaine.

John 16.28.

Mr Bourne.

Mr Moors Argument.

taine ſalvation. But there are ſome men that have no light in them, witneſs the Prophet *Iſaiah*, chap. 8. 20. *To the Law and to the Teſtimony, if they ſpeak not according to this rule, it is becauſe there is no light in them.* Therefore all men have not a light within them, ſufficient to direct them to attaine ſalvation.

James Nayler vapoured, and ſaid, that place made moſt againſt us: But he gave no anſwer to ſhew how that place did make againſt us, but cryed out, all are enlightned by Chriſt, and that light of Chriſt is in them all, lyars, lyars, all are enlightned. Thus in a proud contemptuous manner, did *Nayler* behave himſelfe; and as his manner was when hee could not anſwer, turned aſide, and talked to thoſe that were about him, and at laſt affirmed againe, that all had a light within them, ſufficient to guide them to attaine ſalvation, becauſe Chriſt ſaid to the Phariſees, *Luke* 17.21. The Kingdome of God is within you, in you Phariſees, and therefore in all, and ſo the Kingdome of God being in all, all are ſufficiently enlightned to direct them to attaine ſalvation.

Nayler Anſwer

Nayler Argument.

To which, Anſwer was given to this effect; That the Kingdome of God is taken diverſly in the holy Scriptures.

Mr Bournes Anſwer.

1. For the Kingdome of Gods power, which is Gods ſoveraignty over all the world, and this Kingdome of God is in every creature, and in, and over every man in the world; he ſets up and puls downe, kils and maketh alive at his pleaſure, and ruleth, and over-ruleth all, when and how he will, and this Kingdome of God was in the Phariſees, as in all men whatſoever.

1 Sam. 2. 6, 7, 8, &c. Dan. 2. 30, &c.

2. The Kingdome of God is taken for the Kingdome of Gods Grace, and this diverſly taken alſo. Firſt, for the outward adminiſtration of the comming and Kingdome of the Meſſiah Chriſt Jeſus, in the Goſpell, of which the Phariſees queſtioned Chriſt in that place, *Luke* 17. demanding when the Kingdome of God ſhould come, that is, the Kingdome of the Meſſiah,

Luke 17. 20. Gen. 49. 10.

Psal. 2. *Psal.* 45. 6, 7. *Luke* 2. 25, 26. which was prophecied and promised should come; and which the Saints and people of God did expect and waite for; And *John* the *Baptist* (the forerunner of Christ) told the people this Kingdome was at hand. *Mat.* 3. 2. This Kingdome is called the Kingdome of Heaven, and *Mat.* 13. 24, 44. it is taken for the Gospel, and Gospel-Administrations, *Acts* 1. 3. and this Kingdome and comming of Christ, this King, *Luke* 24. 21. not only the Scribes and Pharisees, but some of the Disciples, did think should come in outward pompe and power, to deliver the Jewes from the tyranny of the Romans, under whom they were tributaries. But *Luke* 17 20. Christ giveth them answer in that 20 verse. The Kingdome of Christ the Messiah (which they enquired after) commeth not with observation, or with outward pompe; but saith Christ, the Kingdome of God is within you, not individually or personally, as if the Kingdome of heaven (the Gospell) and Christ the Messiah had been in every one of them particularly, or in every Pharisee; but collectively, or as they were a company of Pharisees, or people of the Jewes. The Kingdome of God is within you, or rather amongst you, as the Greek word is well translated in the margin of our Bibles in that place, And thus Expositors agree, ye seeke the Messiah as if hee were absent, when hee is in the middest of you, saith *Beza*. And *Piscater*, The Kingdome of God is in the middest of you, in the bosome of your Nation. The Kingdome of God is within you, understand it not as every one is looked upon, by and in himselfe, but as one body of many people, collected or joined together in one body or Nation. And the Kingdome of God in this sence, was in and amongst the Pharisees and people, to whom Christ did preach at that time. Againe, the Kingdome of Grace is taken for the gifts and Graces of the Kingdome, or which Christ the King giveth to his subjects and servants, and by his Spirit worketh in them, as Knowledge, Faith, Love, Righteousnes, Peace, and Joy in the Holy Ghost, and such like inward spirituall Riches, and Graces of the spirit,

Beza upon the Text.
Piscator on that place.
Thus Passor Lexicon, &c.
ἐντος ὑμῶν ἐστιν *in medio vestri intra gentem vestram, within your nation.*

ſpirit, by which God doth rule and reigne in the heats of his children, and this Kingdome is in Gods Elect, his choſen and faithfull, and called ones, not only amongſt them, but in them; but this Kingdome or theſe graces of the Kingdome of Chriſt, the Meſſiah, and Chriſts Spirit, was not in the Phariſees, to whom Chriſt did preach, though it was amongſt them, in ſuch as were true beleevers, Gods faithfull ſervants. This Anſwer was delivered far ſhorter, but to this effect and purpoſe. *Rev.* 17. 14.

But *Nayler* according to his accuſtomed manner, cried out, lyars, lyars, it is falſe, Chriſt ſpeaketh of the Kingdome of Grace, and that was in the Phariſees, and ſo in all, and all have a light in them, to which they may look, as ſufficient to guide them to Salvation; or to that effect. *Naylers Reply.*

Mr *Bourne* did Reply, that ſome of the Phariſees may be were beleevers, as *Nicodemus*, who came to Jeſus by night, and was at coſt with *Joſeph* of *Arimathea*, at the buriall of Chriſt, who was a Diſciple, though ſecretly for feare of the Jewes. And if this Kingdome of Grace was in any of the Phariſees, they muſt be ſuch as were beleevers, for otherwiſe in unbeleevers and wicked Phariſees, who kept men (to their power) from confeſſing of Chriſt to be the Meſſiah, in them Chriſt was not, nor the Kingdome, nor the graces of Chriſts Kingdome. For in unbeleevers, where ſinne ruleth and reigneth in their mortall bodies, and they obey it in the luſts thereof, there or in their ſoules, the Kingdome of Grace is not; for Chriſt and ſinne cannot reign both together in one ſoule. This anſwer was ſhorter likewiſe but to this intent. *Mr Bournes Reply.* *Iohn* 3. 1. *Iohn* 19. 38, 39 *Iohn* 12. 42. *Rom.* 6. 12, 16.

But *Nayler* would not yield the Queſtion for all this; but told the people the Kingdome of God was in the Phariſees, and we were lyars that denied it. *Naylers Reply.*

Mr *Maudſley* (if my memory did not faile me) or ſome one neer him asked *Nayler*, what Kingdome that was, which Chriſt ſpake of after his reſurrection, *Acts* *Mr Maudſl.y's Queſtion.*

Acts 1.3. 1. He was ſeen of them forty daies, ſpeaking of the things pertaining to the Kingdome of God.

Naylers Reply. *Nayler* did not anſwer what that Kingdome was, but ſaid, Chriſt was not ſeene after his Aſcenſion. In

Anſwer. which *Nayler* did miſtake; for it was not after Chriſts Aſcenſion, but after his reſurrection. After which it was demanded, what Kingdome Chriſt did ſpeake of *Acts* 1.

Reply of another to Nayler. But ſome one neer *Nayler* Replied, that Chriſt was ſeen after his Aſcenſion. For he was ſeen of *Paul*, as

Acts 9.5,17. *Paul* himſelfe doth teſtifie. Am not I an Apoſtle, have

1 *Cor.* 9.1. I not ſeen the Lord? And laſt of all, he was ſeen of me,

1 *Cor.* 15.7,8. as one born out of due time, *&c.*

Iames Naylers Anſwer. *Nayler* anſwered, Chriſt was ſeene, but he was ſeen inviſibly.

Reply. To which one Replyed, that was a Bull or a ſenceleſſe Anſwer, for whatſoever is ſeen, muſt be ſeen viſibly, in what manner ſoever it is ſeene, whether by the eie of the body, or by faith the eie of the ſoule. If we

Heb. 11.27. ſee him that is inviſible, as *Moſes* did; yet he is viſibly ſeen with thoſe eies, by which we doe ſee him, either in Grace or Glory.

Nayler. Yet *Nayler* ſtill perſiſted in his confidence, that ſome thing might be ſeen inviſibly, and continued his railing and reviling phraſes, liars, liars, or to that effect. The time was farre ſpent; and Mr *Bourn* called to another Queſtion, and that was taken, which was the laſt that

4 Queſtion Diſputed. was propoſed, and the laſt that was diſputed. This was, whether it bee lawfull to call any man Maſter or Father upon earth?

2. The ſenſe and meaning of the *Queſtion*, was, whether it be lawfull to give any honour, or titles of honour to men, to Father or Maſter, to Magiſtrate or Miniſter, to Lords or Ladies, or the like.

The occaſion was in part, the *Quakers* crying out againſt the Miniſters of Chriſt, becauſe they are called of men Maſters; and in part the proud uncivill unchriſtian behaviour of ſome *Quakers* towards their naturall parents,

rents, and ordinary masters; some towards civill Magistrates, honourable Judges and Justices of peace, before whom being called, they have (some of them in my sight) kept on their hats in a contemptuous manner, and denied any outward honour, or civill respect to be given unto them; yea *Nayler* himselfe in his written Answer, calleth us the Ministers of Christ Antichrist, because we are called of men Masters.

James Nayler in his answer to this Question, in his false Relation.

And *Richard Farnworth* another railing Quaker, and their common practice of refusing to give any outward respect to Magistrates, not only *Fox* and *Nayler*, but their seduced proselytes witnesse daily.

R. Farnworths discovery of Faith, and divers papers, page 2. 3.

But Mr *Bourne* brought an Argument, to prove it lawful to call or be called Master or Father, and to give civill honour, and titles of honour, and respect to men, according to their place and dignity, to this effect.

Mr Bournes Argument.

Whatsoever titles of honour, or respect the holy Patriarchs or Prophets, or Apostles, or other faithfull men have given unto or received from each other, which are no where forbidden in the Scripture, or written word of God, those are lawfull for Christians, now to give unto, or to receive from each other. But these titles of honour or respect, as Father and Master, and Lord and Lady, and the like, they have been given and received by the Patriarchs and Prophets, & Apostles, and other holy faithfull men, and are no where forbidden in the Scripture or written word of God. Therefore the same titles or names of Father and Master, Lord and Lady, and the like may lawfully be given and received by Christians in these daies, or in this age of the world. First proposition I conceive will not be denyed, except by such as will not be tried by the holy Scriptures. And for the minor or second proposition, we shall make that evident by an induction from singular or particular examples of godly men recorded in holy writ.

First, if you read *Gen.* 23. 6. You may finde, that when *Abraham* came to the children of *Heth* to get a burying place for *Sarah* his wife (thee being then dead).

1 *Example.*

dead) hee ſpake to the children of *Heth*, and bowed downe himſelfe to the people of the land, to give unto them, not any divine religious worſhip, which is due to God, but civill honour due to men; and three times is *Abraham* there called Lord by that people, and faithfull *Abraham* taketh that title to himſelfe, without any reproofe of them, for giving that title to him, or any refuſing of that title given him, which he would not have done, if it had not been lawfull to have received any ſuch honour, nor would he have bowed downe himſelfe to the people of the land, if it had been ſinne to have done ſo. For *Abraham* was a knowing faithfull man, believing in Chriſt the Meſſiah to come, and rejoicing to ſee Chriſts day, witneſſe our Saviour, *Iohn* 8.56. *John* 8.

2 Againe, read *Gen.* 24. When *Abraham* ſent his religious ſervant to provide a wife for his ſonne *Iſaac*, his ſervant putteth up his prayer to God, O Lord God of my Maſter *Abraham*, ſend me good ſpeed this day, and ſhew kindneſſe to my Maſter *Abraham*. And hee calleth *Abrahams* Maſter, ſixteen or ſeventeen times in that Chapter, which certainly he would not have done, if it had not been lawfull to call Maſter. *Gen.* 24.27.

3. Thirdly, read *Gen.* 32. And you may finde that *Jacob* calleth his brother *Eſau*, Lord, in that direction of his to his ſervants, whom he ſent before with a gift to his brother. When you meet my brother *Eſau* (ſaith he) and he ſhall aske you, whoſe are theſe Cattell? you ſhall anſwer, it is a preſent ſent to my Lord *Eſau*; and he cals *Eſau* Lord foure times in that Chapter. *Gen.* 32.18.

4. Fourthly, read 1 *Kin.* 18. When religious *Obadiah* (who did feare the Lord from his youth) met *Elijah* the Prophet; he calleth *Elijah* Lord, Art not thou my Lord *Elijah*. And verſe the 8. The Prophet calleth wicked *Ahab Obadiahs* Lord: For thus ſpeaketh hee to *Obadiah*, Go tell thy Lord, behold, *Elijah* is here. Thus doth that good Prophet, not only ſuffer himſelfe to bee called Lord, but calleth wicked King *Ahab Obadiahs* Lord, 1 *Kin.* 18.7, 8,

Lord, which he would not have done, if it had not been lawfull; and if it were lawfull to call prophane *Esau* Lord, and wicked *Ahab* Lord? wherefore is it not lawfull to call Master or Father, or to give honourable titles to men now, unto whom they doe belong, both by naturall and civill respects, witnessed by the practice of the Saints & holy men in several ages of the world?

For, fifthly, if you read 2 *Kin.* 2. Did not the children of the Prophets at *Bethel*, call *Elijah*, *Elishas* Master? Knowest thou not that the Lord will take away thy Master from thy head to day? And againe, another company of the Prophets at *Jericho*? verse 5. Knowest thou not that the Lord will take away thy Master from thy head to day? And in the same Chapter, verse 12. When *Elijah* was taken up into heaven in a fiery Chariot, *Elisha* cryeth out, my Father my, Father, the Chariot of Israel, and the horsemen thereof. Thus you see, titles of honour, Lord, Master, Father, are both given and received by holy men, and this without any reproofe or check of the Spirit of God, recorded in the Scriptures, concerning any of these examples, therefore sure it was and is lawfull, to give and receive titles of respect and honour, to call or be called Lord or Master, or Father, according to every ones place and dignity. All these places of Scripture were not then alledged.

And *James Nayler* by his loud clamour, hindred the pressing and application of those places that were alledged (as much as he could,) and cried out, that was in the Law, but now in the Gospell, Christ forbids to call any man Master, or to be called of men Masters or Father, and alledged that of our Saviour, *Mat.* 23. But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren; and call no man your Father upon earth, for one is your Father which is in heaven. And hence *Nayler* would infer, That now in time of the Gospell, it was not lawfull to call any man Master, or to be called of men Master or Father, upon earth. *Naylers Answer.*

Mr Bournes Reply.

Then I replied, and bad *Naylor* read the context in the verſes before, and if his eies were open, he might ſee the mind of Chriſt, that it was not abſolutely to forbid his hearers to call any man Maſter or Father, but to forbid the ambitious ſeeking of honor, and the ambitious love of honour, which was in the Scribes and Phariſees. This you may finde is that that he reproveth in them, in the 6 and 7 verſes. They love (ſaith Chriſt) the uppermoſt rooms at Feaſts, and the chiefe ſeats in the Synagogues, and greetings in the Markets, and to be called of men, Rabbi, Rabbi: And this ambitious pride and love of honour from men, Chriſt reproveth in the Phariſees; and this he forbiddeth his diſciples, but be not ye called Rabbi, for one is your Maſter, even Chriſt, and all ye are brethren, he would not have his Apoſtles to ſeeke ſuperiority and power one over another in a proud ambitious manner, *Diotrephes*-like to love to have the preheminence, as 3 *John* 9. the Evangeliſt doth witneſſe *Diotrephes* did. Yet our Saviour Chriſt here doth not ſimply and abſolutely forbid all giving or receiving of honour, or of calling, or being called of men Maſter, or Father, or Lord or Lady, or the like. Yet it is certaine, our Saviour Chriſt doth forbid ſo to call Maſter or Father, as to make any man the Maſter or Father of our Faith, inſtead of Chriſt; or that any man ſhould be called Maſter or Father, ſo as to take the honour of chiefe Maſter or Father, or Teacher, to himſelfe, which is due to Chriſt. This is that which Chriſt forbiddeth; and this is that which the Apoſtle *Paul* forbiddeth the *Corinthians*, 1 *Cor.* 1. Now this I ſay (ſaith the Apoſtle) that every one of you ſaith, I am of *Paul*, and I of *Apollo*, and I of *Cephas*, and I of Chriſt. One ſaid he was *Pauls* Diſciple; another, he was *Apollos*; another, he was Chriſts. But what ſaith the Apoſtle, is Chriſt divided? was *Paul* crucified for you? Thus they made *Paul* the Maſter or Father of their faith. And this the Apoſtle *Paul* reproveth here. And this Chriſt our Saviour reproveth and forbiddeth, *Mat.* 23. And

Chriſt

Christ doth forbid to give that divine honour which is due to God and Christ, that God-man our Saviour, to any man in the world; but hee doth not forbid to give or receive civill honour and respect one to another, according to each mans place and dignity, or so to be called of men, Master or Father, or the like.

To this effect was the Answer given, but more close and briefe then now I give it.

But *Nayler*, instead of any better Answer, cried out, lyar, lyar, hold thy peace for shame, doth not Christ plainly forbid to call Father or Master, and made a great clamorous noise, and bid, sit downe for shame, for shame.

Then Mr *Bourn* called to *Nayler*, and bid him leave his loud shamelesse out-cries, and hearken to an Argument to prove the Exposition to be truth, and according to the mind of Christ, which was to this effect. *Mr Bourns Reply.*

Whatsoever Christ himselfe, or the Spirit of Christ in the Apostles of Christ, doth approve of elsewhere in the new Testament, as lawfull to be done, that Christ himselfe doth not forbid in that place, *Mat.* 23. But Christ himselfe, and the Spirit of Christ in the Apostles, doth elsewhere approve of the calling of men Masters, and Fathers, and of giving other titles of respect and honour to men: Therefore Christ in that place, *Mat.* 23. did not forbid to call any man Master or Father, as *James Nayler* pretendeth. The first proposition is witnessed to be clear, because Christ is truth, yea, the way, the truth, and the life, and he is no way contrary to himselfe. For Jesus Christ is yesterday, and to day, and the same for ever, *Heb.* 13. Therefore Christ doth not forbid that here, *Mat.* 23. which he alloweth elsewhere. And for the second proposition, that Christ and his spirit in the Apostles, doth approve and allow fit titles of honour to bee given to men, as is agreeable to their conditions in their severall places. This will bee evident, & if you read rightly consider, that of the Evan- *2 Argument.*

geliſt *Marke* 7. Where Chriſt is witneſſed to repeat the Commandement, Honour thy Father and thy Mother; and in the next verſe, Chriſt himſelfe giveth the name of Father and Mother to the parents of the man, of whom he ſpake to the Phariſees. And (ſaith Chriſt) ye ſuffer him no more to do ought for his Father and Mother. Now Chriſt certainly would not have named Father and Mother, nor have approved of thoſe titles and that relation, if it had not been lawfull. And the ſame alſo doth the Spirit of Chriſt in the Apoſtle *Paul*, in divers places, read *Eph.6.Col.3.Col.4.* and you may finde, he giveth the titles of Father and Maſter. Honour thy father and mother, and fathers provoke not your children, and maſters give unto your ſervants that which is juſt and equall, knowing that ye alſo have a maſter in heaven. And the Apoſtle *Peter* to the ſame effect, 1 *Pet* 2. Honour all men, love the brother-hood, feare God, honour the King (the ſupreme magiſtrate by whatſoever title he be called) And ſervants be ſubject to your maſters with all feare, not only to the good and gentle, but alſo to the froward; ſo that here are earthly fathers and maſters, as well as God and Chriſt is our father and maſter in heaven. And therefore it is evident, that our Saviour Chriſt in that place, *Mat.*23. did not ſimply and abſolutely forbid to call or to bee called maſter or father; for if he had, he would not have approved it himſelfe, nor would the Apoſtles of Chriſt (who had the Spirit of Chriſt) have done it, as we have proved they did; to this purpoſe was the Argument, but ſhorter.

Naylers Anſwer. Then *Nayler* was conſtrained to acknowledge, that a naturall father might bee called father by his child, and a civill maſter might bee called maſter by his ſervant; but that it was not lawfull for any other to give or receive ſuch honour, or titles of honour, as father or maſter, or the like, or to that effect. Although this acknowledgement of *Naylers* was contrary to the Doctrine and practice even of *Nayler* himſelfe, and divers of

of his fellow Quakers and proſelytes, as the uncivill carriage of ſome of them towards their naturall parents, and civill maſters, and of others towards Magiſtrates and Miniſters, doth witneſſe at full. Mr *Gardiner* (a good Diſputant) as I remember, ſeeing *Nayler* wrangle, and endeavour to ſhift off from the Queſtion, began to preſſe *Nayler* with an Argument. But before Mr *Gardiner* could ſpeake out his Argument, *Nayler* would not heare him, but he and ſome other of his fellow Quakers that ſtood by him, cried out aloud, lyar, lyar, ſtop thy mouth, and made a clamouring noiſe againſt him, to cauſe him to hold his peace. To whom Mr *Gardiner* ſeeing *Nayler*'s ſo uncivill, unchriſtian, and unreaſonable behaviour; Replied, fie on thee thou unreaſonable man, thou art not fit to be reaſoned with, or to that purpoſe, and ſo turned his backe upon him.

Mr Gardiner Miniſter of Eckinton.

Naylers Reply.

Mr Gardiner.

Then Mr *Bourne* called aloud to *Nayler* againe, and bad him leave his uncivill rayling and reviling ſpeeches, and loud clamours, and hearken to an Argument to prove it, which was to this effect.

Mr Bournes Argument.

That title of honour which St *Paul* did give to *Feſtus*, who was none of his naturall father, nor civill maſter, that it is lawfull for Chriſtians to give now to thoſe who are neither naturall fathers, nor ordinary civill maſters. But read *Acts* 26. and you may finde, that St *Paul* ſtiled *Feſtus*, noble *Feſtus*, which is a title of honour, and high reſpect, and therefore it is lawfull now to give honourable titles, to ſuch as are neither naturall parents, nor civill maſters, and to be given by ſuch as are neither naturall children, nor meniall or hired ſervants or to this end was the Argument.

Nayler anſwered thoſe were noble Romans, and deſerved honour, &c. But now, &c. as if he thought now we had none ſo worthy, to whom ſuch honour ſhould be given (for to my beſt obſervation, this was the ſence of his broken ſpeech) for hee did not ſpeake whole ſentences, but wrangled about giving honour, and ſaid, howſoever honour might be given to naturall

Naylers Anſwer.

parents, or civill masters, yet how could we prove, that any that professed themselves Ministers of Christ, should be called master or father, contrary to that of Christ, *Mat.* 23. noted before, where he said, Christ did particularly forbid his Apostles and ministers, to be so called.

Mr Bournes Reply. To which Mr *Bourne* replied, *Nayler*, and bad him reade again that place, *Mat.* 23. 1, 2. and thou shalt find, that Christ did speake there to the multitude, as well as to his Disciples, and what in that text he did not forbid others, he did not forbid them. Consider the Text fully, and thou maiest see it plaine, if thou hast eies to see.

Naylers Answer *Nayler* according to his custome, instead of other Answers, cried out, it is false, it is false, prove that any Minister of Christ should be called master or father, or have any such honour given to them or to that effect.

Mr Maudesley Mr *Maudesly* Minister of *Dronfield*, being neer to *Nayler* (as I remember) brought an Argument from that place, *Eccl.* 12. 11. The words of the wise are like goads fastened by the masters of the Assemblies. And if by the Masters of the Assemblies be intended teachers of Gods people, and Ministers of Christ, then it is lawfull for them to be called masters, because the Spirit of God in *Solomon*, calleth them so. But this is apparent, that by masters he meaneth teachers, therefore it is lawfull to call the ministers of Christ who are teachers, of Gods people, masters, or to that purpose.

Naylers Answer But *James Nayler* sings still his old song, liar, liar, no such thing is intended there, and wrangled ignorantly about the sence of that place, as nothing concerning ministers in the New Testament.

Mr Bournes Argument. Then *Mr Bourne* bad *Nayler* to heare an Argument out of the New Testament, from that place of the Apostle to *Timothy*, 1 *Tim.* 5. 17. Let the Elders that rule well, be accounted worthy of double honour, especially them that labour in the word and doctrine to this effect. If preaching Elders that labour in the word and doctrine

doctrine be worthy of double honour; then the faithfull labouring ministers of Christ, are worthy of honour; but preaching Elders who labour in the word and doctrine, are worthy of double honour, witnesse the Apostle in that place, 1 *Tim.* 5. therefore the ministers of Christ, who labour in the word and doctrine, are worthy of honour, and so may lawfully have honour given them; yea, that honour which is due to them, that is, not only the honour of maintenance, but the honour of reverence and esteem; let a man esteem of us as ministers of Christ, and stewards of the mysteries of God, 1 *Cor.* 4. 12.

This was not so fully pressed then. But *Nayler* answered and said, The ministers of Christ they must bee honoured in the Lord, but not be called master or father, and have any outward honour. And still *Nayler* wrangled, and turned to those people neer him, not answering the Argument, but railed at ministers for suffering our selves to be called masters, vapouring in contemptuous termes, but bringing no word of proofe at all. *Nailers Answer*

Mr Bourne bad *Nayler* leave off his vapouring, or to that effect, and hearken to another Scripture, 1 *Cor.* 4. 15. where St *Paul* did take to himselfe the name of father of the Corinthians, their spirituall father; though you have ten thousand instructers (saith he) yet yee have not many fathers, for in Christ Jesus I have begotten you through the Gospell. Now if *Paul* as a minister of Christ converting soules, did lawfully take to himself, the name of father; Then the faithfull ministers of Christ who convert men and women to Christ, may lawfully take to themselves the name of father, but this was lawfull for blessed *Paul*, therefore it is lawfull also for all the faithfull ministers of Christ Jesus, who turne men to God, to take to themselves the name of father and so to be called masters or sirs, which is a title of honour and respect: For what title was lawfull to that blessed Apostle, and *Silas*, preachers of the Gospel, *Mr Bournes Argument.*

to

to receive from men, and they did accept that as lawfull now to Gods faithfull ministers: But it was lawfull for the Apostle *Paul* and *Silas*, to receive the title of sirs or masters, and they did accept of that title of honour from the Jayler, *Acts* 16. He came trembling, and fell downe before *Paul* and *Silas*, and said, Sirs, or Lords or masters, what must I do to be saved? therefore it is lawfull for the ministers of Christ, now to be called sirs or masters, and to receive such titles or respects, which are due to their ministeriall place, and honourable calling. The Argument was not then so fully and largely given, but to this effect *Mr Bourn* was pressing to prove this truth, But *James Nayler* like the deafe Adder, turned away his eare, and would not answer, and according to his practice, when he was not able to answer an argument, looked aside, and spake at randome to the people, in a bragging vapouring manner, what he could doe; and while we were pressing him to answer, we did see *Mr Major*, and some other nere him, going forth of their seats, and *Nayler* and others following, and so the Disputation ended abruptly.

Κύριοι Domini, Sirs or Masters, a title of honour.

Mr Bourn and Mr Billingsley stood in the reading seat, and James Nayler was in a seat neer Mr Major, a good distance from the reading seate.

But if any understanding Christian, who is not byassed by misinformation of his judgement, consider these Arguments, they are sufficient to prove that honourable respect that is due to the ministers of Christ, not that Christs ministers should ambitiously seeke after honours or honourable titles, for that Christ forbids, and that Gods faithfull Embassadours affect not, endeavour not. But yet when false teachers seeke to disgrace, and prophane persons with their wicked plots and designes to dishonour us, and our honourable ministeriall calling, we are bound in conscience with St *Paul*, to magnifie our office, and to vindicate our selves from such wicked practises of erring Quakers, and of prophane ungodly malicious men, who neglect and contemne the Ordinances of Jesus Christ. Thus, as neer as I can remember, out of my notes taken, and

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what I could learn of others, I have given a just and true relation of that Dispute at *Chesterfield*, if it were worthy of that name, being a wrangling by that man, who had not artificiallie, scarce naturall order of reasoning, but like a boisterous railing fellow, who by loud out-cries, little or nothing to the purpose, sought to deceive the people. A witty honest Gentleman who was present at the Dispute, asked his name, and one told him his name was *James Nayler*; to whom (as I was informed) he replyed, certainly his name should no more be called *James Nayler*, but *James* Rayler; for (said he) I never heard a more bawling, railing, reviling fellow talke; or words to that purpose. The Lord give him repentance, if it be his will. I have said sufficient to the Question, to prove the lawfulnesse of giving honour to Christs Ministers. Now I shall only add a few Arguments to prove the lawfulnesse, yea, duty, of giving outward honour, as well as inward honour to Magistrates and others, according to their place and dignity, whatsoever these *Quakers* gainsaie to the contrary. It is lawfull to give the title of Lord and Lady, and the like, and to declare our due respect by outward testimonies of the honour and due regard we doe owe unto them as to superiours. It is true, *James Nayler* being examined upon an indictment of blasphemy against him, at the Sessions at *Appleby*, in *January*. 1652. kept on his hat before the Bench; and when Justice *Pearson*, one of the Justices, commanded to put off their hats, *James Nayler* answered, I doe it not in contempt of authority. And he being asked againe by Colonell *Briggs*, If hee were in the Parliament House, wouldest thou keep it on? To whom *James* answered, if God should keep me in the same mind I am now in, I should. Then Colonell *Briggs* replied, I knew thou wouldest contemne authority. The same hath been the practice of divers other of the seduced, seducing *Quakers*, before the honourable Justices of the Peace in severall Countries. And *Naylers* pretence of giving

That it is lawfull to give honour.

Iames Nayler. See the briefe reply to some part of a scurrilous and lying pamphlet, called Sauls errand to Damascus, printed 1653.

honour inwardly, when they refuse to give any outward civill respect, what is it but phariſaicall diſſimulation, inſtead of ſincere humility and obedience, or duty to thoſe whom the Lord hath ſet over us in power and authority, for his glory, and the good of his people: For ſhall we not judge the tree by its fruits? But let me evidence duty a little in this reſpect.

1 Argument. 1. Thoſe who by Gods Ordinance are ſet in place above others in Gods ſtead, for the peoples good, they are to have honour given to them above others, to be declared outwardly, as well as ſetled inwardly in the hearts of men.

But Magiſtrates ſupreme and inferiour, Judges and Juſtices, and ſuch as are of higher or lower place and power, they are by Gods Ordinance, ſet in place above others in Gods ſtead for the peoples good: Therefore they are to have honor given unto them above others, to be declared outwardly, as well as ſetled inwardly in the hearts of men. The major or firſt propoſition, is moſt agreeable to reaſon and order even in nature it ſelfe. The herbes and graſſe of the field, which are inferiour, and have but a vegetive life, they doe ſervice, and give a kind of obedience in Gods Ordinance, for the nouriſhment and ſervice of the beaſts and cattell, which are ſuperiour in nature, and have beſides a vegetive or growing life, a life of ſence alſo, which is more excellent. Againe, theſe brute creatures which have only the vegetive and ſenſitive life, they are inferiour unto, and doe ſervice, and yield obedience unto man, which is a more noble creature, ſuperiour to the other, as having not only a vegetive and ſenſitive, but alſo a rationall life, and more excelling inferiour creatures; and man hath yet the great God, and Creator of heaven and earth, above him, to whom he doth owe honour and ſervice both in ſoule and body, *Rom.* 12. 1. Thus in order of nature, and thus in order of government, the Comm-wealths and governments of Nations, there is and ought to be order of ſuperiour and inferiour

inferiour; for as in the Churches of the Saints (so in Common-wealths) God is not the Author of Confusion, but of peace and good order in all; And so an orderly respect is to be had to every superiour, according to their place and power. The Apostle *Paul* giveth evidence to this at full, *Rom.* 13.1, &c. Let every soule be subject unto the higher powers, for there is no power but of God, and the powers that be ordained of God, they are Gods Ordinance, and hee is the Minister of God to thee for good. For this cause pay you tribute also, for they are Gods ministers attending continually upon this very thing; And hence he concludes, render therefore to all their dues, tribute to whom tribute, custome to whom custome, feare to whom feare, honour to whom honour. Thus honour is a due as well as tribute or custome, or any other service. I might call in the Apostle *Peter* to witnes the same, 1 *Pet.* 2.13, 14. 17, but I refer the Reader to the Scripture it self, these testifie an honor due to our superiours. And for the minor or second proposition; That magistrates supreme or inferiour, are Gods Ordinance set and approved by God for government above others; the places alledged might suffice, but if you read *Exod.* 18.21, 23. when *Jethro*, *Moses* Father in law, gave him that good counsell, to provide out of all the people able men, such as feare God, men of truth, hating covetousnesse, and to place them over them to be Rulers of thousands, of hundreds, of fifties, and of tens. And if thou doe this thing, and God command thee so, then shalt thou be able to endure, and this people shall goe to their place in peace. And *Moses* did so, and God himselfe doth approve of this order of government, of superiours and inferiours, and giveth *Moses* order to gather to God seventy Elders, and the Lord taketh of the Spirit of government, that was upon *Moses*, and gave it to the seventy Elders, as you may read *Numb.* 11.16, 17, 25. Thus are Governours over the people, of Gods owne ordination, as superiours, and so a higher honour and respect is due unto them. 1 *Cor.* 14.33.

2 Argument. Againe, that outward manifestation of honour, and those titles of honour, which have been given by holy men in Scripture, to Princes, Magistrates and Judges, and others according to their places and dignities, which are not reproved by Gods Spirit, that may lawfully bee given now to Princes, to Judges, Magistrates, Governours and others, according to their places and dignities. But outward manifestation of honour and honourable titles, have been given by holy men in Scripture, to Princes, Judges and Magistrates, and others, according to their place and dignities, therefore they may be given now to such without sinne; yea, it is
Psal. 82. 1. 6. our duties so to doe. Doth not the Scripture call them Gods, as in Gods stead? And to evidence both propositions, I shall give you severall examples. If we read that
1 Example. place; *Numb.* 11. 28. when the Spirit of God rested upon *Eldad* and *Medad* in the campe, *Joshua* in his zeale speaks to *Moses* to forbid them, and cals him Lord, and *Joshua* said, my Lord *Moses* forbid them; he giveth him an honourable title, my Lord *Moses*. And did not wise *Abigal* call *David* Lord, when he was comming with his Souldiers to destroy churlish *Nabal* for his ingratitude? 1 *Sam.* 25 24. 25, &c. Yea divers times in that Chapter, she giveth *David* the honourable title of Lord. And did not good *David* cry after King *Saul*, and giveth him this honourable title, my Lord the King? 1 *Sam.* 24. 8. And doth he not then give outward reverence to *Saul*, to witnesse his honorable respects to *Saul*, as to his superiour in place and power; the text saith, *David* stooped with his face to the earth, and bowed himselfe? This is far unlike *Naylers* and his quaking companions carriage, even to Princes, Magistrates, and Judges, and Justices of the peace, to stand with their hats on their heads, and to speak to them in an irreverent manner; thou man, or thee man, who sittest in the place of judgement, do this or that, as some of them have said and done. May I not say the same of *Abner*, who (as *David* testifieth) was a Prince,

and

and a great man in Israel, yet when he came to *David*, he gave him titles of honour; I will goe saith he, and gather all Israel unto my Lord the King, 2 *Sam.* 3.21. What need I tell you of that great Prophet of God, *Elijah*, doth he not call *Ahab Obadiahs* Lord, goe tell thy Lord, behold *Elijah* is here, 1 *Kin.* 18.14. Though *Ahab* was a wicked man, yet hee doth not take from him his title of honour. And doth not the Spirit of God give the title of Lord to that noble man, on whose hand the King leaned? 2 *Kin.* 7.2. What need I tell you, that in the New Testament, the blessed Evangelist *Luke*, in that his history of the Gospell which he did write to *Theophilus*, he giveth him that honourable title, most excellent *Theophilus*, *Luke* 1.3. a title of great honour and high esteem given to *Theophilus*; And blessed *Paul* calleth *Festus* the Governour of that Province, noble *Festus*, *Acts* 26.25.27. And in the same Chapter, when he was before King *Agrippa*, to answer for himselfe, he doth not in a proud or blind ignorant sottish manner call *Agrippa* thou man, or thee man (as the Quakers doe) but King *Agrippa*, believest thou the Prophets, I know that thou believest. Thus do these Saints give titles of honour according to mens place and dignities: I will name but one more, and that is the blessed Evangelist St *John*, that beloved Disciple of Christ *John* 19. 26. in his second Epistle, hee giveth that gratious woman, to whom he writ her title of honour and respect, verse 1. The Elder (saith he) to the elect Lady. And againe verse 5. I beseech thee Lady. Thus doth the blessed Apostle, give titles of honour, to whom honour belongs. And these certainly, are witnesses sufficient to justifie this truth against the Quakers; that there may be some kinde of respect, civill respect I mean, though not to corrupt or flatter, yet to know and owne difference of persons, and to give to each that honor which is due to them in their severall places.

Againe, as it is a duty to give honour and respect, so it is lawfull for Princes, Judges, Justices and others, to

this honour, when in a right and due manner it is given unto them. I ſhall call in only one witneſſe to evidence this truth, beſides thoſe whom I named before, to whom honor was given of men, none of wch godly men did reject that honor which was aſcribed & given unto them which had it been unlawfull to have received, they would certainly have refuſed. The witneſſe is that holy man *Job*, one that feared God, and eſchewed evill, and what doth he teſtifie of himſelfe? you may read, *Job* 29. 7, 8, &c. when I went out of the gate (ſaith he) through the City, when I prepare my ſeat in the ſtreet, the young men ſaw me, and hid themſelves, and the aged aroſe and ſtood up. Righteous *Job* was an honourable and juſt Judge, he was eies to the blind, and feet to the lame; he was a father to the poor, and the cauſe which he knew not, he ſearched it out; he did break the jawes of the wicked, and plucked the ſpoile out of his teeth, therefore was *Job* honourable, and both old and young did honor *Job*, not in their hearts only (as the *Quakers* would have magiſtrates honoured) but outwardly alſo, in giving all civill outward honour unto them, according to their ſeverall place and dignities; and good reaſon it ſhould be ſo: For who more honourable, profitable, and neceſſary, then good religious, juſt and righteous Judges and Magiſtrates, in a Commonwealth? When juſtice is rightly executed, it exalteth a Nation, but ſinne is a ſhame to a people: The want of magiſtracy and government, prepareth a people for deſtruction, witneſſe that City *Laiſh*, who periſhed ſuddenly: And this is one reaſon given. There was no Magiſtrate in the Land, which might (puniſh, or) put them to ſhame in any thing. And this ſhall ſuffice to witneſſe againſt all adverſaries whatſoever, and cleare up and reſolve the *Queſtion* into this concluſion, That it is lawfull to call Maſter or Father, and to give honour to every one, even to the higheſt powers, and to inferiour Magiſtrates, to the honourable Judges and Juſtices, and to all others, according to their ſeverall places and

Prov. 14 34.

Iudges 18.7. *My Text the* 2d *time I preached before the honourable Iudges at Darby Aſſiſes, in which I proved the neceſſity of, and honour due to Magiſtrates, at full.*

and dignities whatsoever; yet so as the honour and glory of God is to be exalted above all.

And thus I have ended these foure Questions disputed. There were three more Questions; but for these and *Naylers* answers, and his crosse interrogatories, I have given my sufficient answer before, and my reason wherefore I print no more, namely, because they are so fully answered already by many learned divines, that it were but to cast water into the sea, as I have expressed in the one and twentieth page of this my Defence of the Scriptures, &c. to which I refer the Reader.

I shall only give some briefe Animadversions upon *Naylers* most false relation of that Dispute at *Chesterfield*, and passe to a conclusion.

1. It is an approved observation, that a true and right rule will discover it selfe, and that which is false, and so will a true relation, therefore I need doe no more here, but refer the Reader to what I have before expressed; yet to draw the curtaine a little, that you may see *Naylers* picture the better, I shall number up a number of his untruths, in that most false relation of that Dispute. *Rectum est index sui & obliqui.*

1. In the very title, *Nayler* calleth it a dispute between *James Nayler*, and the parish-Teachers of *Chesterfield*. This is an untruth, for there was but one of the Parish-Teachers of *Chesterfield*, who had any hand in that Dispute. *Naylrs untruths.*

2. In the next line he addeth, By a challenge against him. This is a second falshood; for the challenge was on his side, not only by *John Prisb* boasting of *Nayler*, but by other of his fellow Quakers.

3. He saith, the simple may see the bloody minds of these men. This is a third untruth; for there were no bloody minds, nor thought of any persecution against him, but of a Christian Conference.

4. He saith, when we speake faire, war is in our hearts. This is a fourth untruth, we had not war in our hearts, nor any desires, but of peace, and that peace and truth might dwell together.

5. He

5. He saith, swearing and cursing, and blaspheming the dreadfull name of God, are the fruits of *John Billingsley's* Ministry. This is a fifth untruth; for Mr *Billingsley* never preached any such doctrine, nor approved of any such practice, nor did know of the Bul-baiting *Nayler* spake against. There was a poore man of *Wingerworth* neer *Chesterfield*, his name (as I was informed) was *William Frost*; who having heard *Naylers* desperate doctrine, and read some of his books, despaired, and went and drowned himselfe: Was this the fruits of thy Ministry, *Nayler*? thou wilt not confesse it was.

6. *Nayler* cryeth out, and calleth Mr *Billingsley* man-pleaser; O thou man-pleaser (saith he.) This is a fixt lie; for it is evident Mr *Billingsley* is not a man-pleaser, for he refuseth to baptize children, except the parent will come unto him and be examined of the knowledge of his Faith. And doth not give the Lords Supper but to such as he examineth and approveth, by which too many are displeased, which they would not, if they did know what was good for their owne soules.

7. (For I let passe divers) he saith God is risen to cut us off, and it had been good we had never been borne. And I hope this is a seventh untruth, and a false prophecie. But *Nayler* manifesteth his bloody mind, he would cut off all the faithful Ministers of Christ if it were in his power. The Lord rebuke him.

8. Hee saith there was another plot against him. Which is an eighth untruth; there was not any plot, (as he pretended) as God and our conscience can witnesse for us.

9. For I omit againe divers abominable untruths observed by Mr *Billingsley*, in that part of *Naylers* false relation. *Nayler* againe saith, he was shewed the many plots laid, to have cast him in prison, and to prosecute our bloody intents. This is a 9th untruth from the father of lies; if any shewed thee any such thing, they were inventers, and thou art a publisher of an abominable untruth.

10. *Nayler*

10. *Nayler* at the Disputation, did most falsely accuse me, that I did sweare by *Mary*, when I did not so much as name *Mary*, as all that could heare me can witnesse at full, nor did I sweare at all; as in my letter I writ to him the next day, I justified fully, and wished him to repent his lying accusation; which letter he hath most falsely printed, heaping up one lye after another, in a most shameleſſe manner; as if the Spirit of lying and slander, had taken ful possession of him, which I leave off to rehearse, as being unwilling to blot my paper with so many of his odious stinking untruths; yet I shall mention one more most abominable. *Nayler* saith, page 10. That these Priests set themselves with all their strength, to prove swearing lawfull, &c. which is a most hellish lie. This was the truth, when *Nayler* wrangling, denied it to be lawfull to take any oath before a lawfull Magistrate, upon any occasion, Mr *Bildingsley* proved it lawfull by divers places of Scripture, both out of the Old and New Testament, which *Nayler* falsely perverteth, and according to his custome, raiseth that most wicked slander, and here he fully maketh good that which is justified against him and his fellowes, in that briefe Relation of the irreligion of the Northerne *Quakers*, noted before, page 20. falsely to manifest themselves notorious lyars; as in that Pamphlet called *Sauls* errand to *Damascus*, in which there are a hundred untruths, as may bee proved saith that Author, by a hundred witnesses, and many of them saith he, will be as ready to say and unsay any thing, as if lying were a vertue; and that they make no conscience of raising false reports against any that oppose them. And this I now finde to be most true in lying *Nayler* by this experience. But if the adversaries of Christ called the Master of the house Belzeebub, no marvell if these *Quaking* adversaries like the devil (that grand *Quaker*) do belye and scandalize the ministers of Christ. The Lord forgive them if it be his will, if they have not sinned that sinne unto death, of which St *John* witnesseth,

There is a ſinne unto death, I ſay not that thou ſhouldeſt pray for it, 1 *John* 5. 16.

Now for thy twenty *Quæries Nayler*, which thou ſenteſt and addeſt towards the end; I have in part anſwered them already in what I have writ, and part of them are ſuch *Queſtions* againſt which St *Paul* ſpeaketh, as tending not to edification of thoſe who are weak in the faith, *Rom.* 14. 1, 2. but rather to their diſtraction, if not deſtruction, therefore more fit to be ſilenced and buried in darkneſſe, then to be revived or brought to light. Secondly, ſome are hypocriticall, like that of *Herod* to the wiſe men, *Mat.* 2. 7, 8. Thirdly, ſome are curious *Queſtions*, to ſatisfie curious buſie minds, ſuch as thou art, which being anſwered, will not profit to godlineſſe or edification, contrary to the rule, 1 *Cor.* 14. 26 Fourthly ſome of them are tempting captious *Queſtions*, like thoſe of the Phariſees (thy Fathers) to Chriſt our Saviour, which he either anſwereth by *Queſtions* to his adverſaries againe, or elſe wiſely rejects or avoids to eſcape their treacherous deſignes againſt him, as *Mat.* 21. 23, 24, &c. *Mat.* 22, 16, 17, 18, &c. Fifthly, ſome are fooliſh and unlearned *Queſtions*, which gender ſtrifes, not love, or any benefit to ſoules, and which the Apoſtle directs *Timothy* to avoid, 2 *Tim.* 2, 23. and giveth the ſame command to *Titus*, becauſe ſaith he, they are unprofitable and vaine, *Tit.* 3. 9. And I had rather follow St *Pauls* counſell, then ſatisfie thy folly. It is the counſell of the wiſe man, in ſome ſuch caſes to be ſilent, *Prov.* 26. 4. Yet if thou wilt have an anſwer to thy twenty *Quæries*, and to thy challenge and brags, leſt thou be wiſe in thy own conceit, or any of thy generation, *Prov.* 26. 5. know that all or moſt of them, or thoſe that are fit to be replyed unto, they are ſufficiently anſwered by divers religious learned men, Miniſters of the Goſpell, and others. If any deſire to ſee, Firſt let them read learned Mr *Baxter's* anſwer to the ſixteen *Quæries*, upon the *Weſterſhire* Petition; to which is added ſeventeen Counter-*Quæries*, not yet anſwered

The Worceſter petition & finded, printed 1653.

by

by thee and thy fellowes that I have ſeen. 2. Read Mr *Baxters* Quakers Catechiſm, and the Quakers Queſtions anſwered there, printed 1655. 3. Read godly Mr *Eaton*, in his book called the Quakers confuted, being an anſwer to nineteen quæries of thy companions, in which your weakneſſe and erroneous wickedneſſe is diſcovered, and the truth vindicated. 4. Read that book called the Perfect Phariſee, in which by way of poſition and proofe, your wandring quæries are learnedly and religiously anſwered, by thoſe five godly Miniſters nere New Caſtle. 5. Read ſolid and accute Mr *Fowler's* book, called Satan at Noon Day, of the ſeverall ſorts of *Quakers* and Familiſts, And there you may ſee the matter of theſe familiſticall quæries anſwered, and errors confuted to their ſorrow, if they had grace to be ſenſible. 6. Read judicious and zealous Mr *Farmer* of *Briſtol*, in his book entituled the Myſtery of Godlineſſe and ungodlineſſe, in which the *Queſtioniſt* ungodlineſſe, is there diſcovered to their ſhame. 7. Reverend and ſuccinct Mr *Sherlock's* anſwer to twenty ſeven of the *Quakers* wild *Queſtions*, and his learned diſcourſe of the Spirit annexed, which might ſtay theſe erring wandring ſpirits, from their falſe pretences to the ſpirit of Chriſt. 8 Read that profitable book, of that obſervant Author called A Briefe Relation of the Irreligion of the Northern *Quakers*, wherein their horrid principles and practiles, doctrines and manners, are expoſed to the view of every intelligent Reader, and the *Quakers Sauls* errand to *Damaſcus*, in which are ſaid to be an hundred lies replied unto. 9. Witneſs that booke entituled Antichriſt in man, the *Quakers* Idoll, by Mr *Joſhua Milner* a ſervant of Chriſt in the Goſpell, in which is an anſwer and confutation of ſome of the *Quakers* dangerous and damnable doctrines. 10. witneſſe godly and learned Mr *William Prinne* Eſquire, detecting theſe Quakers to bee but the ſpawne of the Romiſh Frogs, Jeſuites, and Franciſcan Fryars, ſent from Rome to ſeduce poore ſoules in this Engliſh Nation;

The Quakers confuted, printed, 1654.

The Perfect Phariſee, printed 1654.

Mr Fowler, &c printed 1655.

The myſtery of ungodlineſſe, printed 1653.

Mr Sherlock printed 1654.

A brief relation printed 1653.

Antichriſt in man, printed 1655.

Mr Prins Quakers unmasked, printed 1656.

tion; with his reply to *John Andlands* rayling paper, by which, and what I have proved in my Answer and Arguments upon the Questions before, which were Disputed, any Christians seeing eye, may see that *James Nayler* and his wandring fellow Quakers, are but poor pedlers for the Priests of Rome, and the Jesuits servants, carrying up and downe the Nation, their packs of errours, and bags of paper-quæries, invented and hatched in Antichrists and the devils warehouse, which they offer at every door or place where they come, like braided, banged, rotten wares, to deceive and couzen poor soules, and to disturbe the peace and quiet of the Nation, that this common enemy may more easily wheele us about to Rome, and Romish Tyranny, and so bring us to confusion, from the highest to the lowest, from which, God of his mercy protect us. And for Ministers maintenance, read Dr *Carleton*, Dr *Tillesley*, Dr *Slater*, Sir *Henry Spelman*, Sir *James Sempel*, Mr *William Prin* Esquire, my owne sixt book (I have printed) called a light from Christ, leading unto Christ; and divers others, who have sufficiently proved Tythes not only lawfull, but due by divine Right to Christ, and the Ministers of Christ in the Gospell, and that the taking them away without due redemption, is that sinne of sacriledge. Last of all (for I let passe others) Read Mr *John Deacon*, a solid and sharp Questionist, Replyant and Demandant, In his publike discovery of a secret deceit, or the man of sin unmasked, and Satan transformed into the resemblance of an Angell of light, in that Sect of Society, commonly called Quakers, in which you have nineteen quæries sent to the Quakers Speaker, at the bull and mouth neer *Aldersgate*, and miserably answered by *James Nayler*, whom he calleth justly, the grand fomentor of heresie; and replyed unto by Mr *Deacon*, and fourteen more returned by *Nayler*, and fully answered by Mr *Deacon*; and foure and twenty more proposed by Mr *Deacon*, which nor *James Nayler*, nor any of his fellow Quakers (I believe I can truly and

*Gen.*14.20. *Gen.*28.22. *Lev.*27.30,31. *Numb.*18.21. *Deut.*10.8,9. *Mal* 3 8 9. *Mat.*23 23. 1 *Cor.*9 13,14. 1 *Tim.*5.17. *Heb.*7.8.

Printed for Mr John Wright in the Old Bayly, 1646.

Mr Deacons discovery, printed 1656.

and plainly answer, but they must denie the holy Scriptures, or forsake their owne false erroneous and heretical principles. And thus I have said enough to direct *James Nayler*, and all his deceived, deluding Antichristian pharisaicall company of Quakers, where they may finde Answers to their so much bragged of quaries. It would be happy for them, if they could leave their errours, and enquire after the knowledge of Christ, that they may be taught by him *Eph.* 4. 20, 21. as the truth is in Jesus, which I desire I may pray for. And now dear soules, if any of you that belong to Jesus Christ, have been drawn away with the errour of these wicked perfect pharisees (as they are rightly called) return againe to your first Husband, Christ your Saviour, *Hos.* 2. 7. you will finde it will be better with you so, then now it is, and fly the society of these deluding, equivocating, Antichristian Quakers, who speak sometimes of the Scriptures, but deny them to be the word of God, and make use of them in shew, but not in sincerity and truth. Who pretend to a Christ within them, but deny the merits of Christs blood and righteousnesse of Christ imputed to beleevers for Justification and salvation. Some who proudly boast, they are equall with God, and as holy, just and good, as God; that they are perfect, and without sinne, and therefore ask no forgivenesse of sins at Gods hand, for Christs merits sake, casting away both the Article of Faith, in which we professe we believe remission of sinnes; and that petition of the Lords prayer, in which our Saviour teacheth us to pray, Forgive us our trespasses, as we forgive them that trespass against us. Yea they endeavour to draw poore soules from Christs publike Ordinances, and to forsake the plain straite way to Heaven, *Mat.* 7. like cheating thieves draw them into by waies, that they may more securely rob and spoil them of the rich treasure of the Gospell, and blessed way to glory.

George Fox James Nayler, &c. proved before.

Read their bookes, and where doe you read of asking forgivenesse of sin for Christs sake.

Mat. 7. 14.

Seek then my friends to Christ, who is the wisedome of the Father, *Prov.* 8. for wisedome and power to de-

Col. 2. 3.

Mark 16.16. [illegible] saving power, that you may be saved by the knowledge of him from Christ. And for you my beloved in the Lord Jesus, whose souls, and well beloved of the Lord Jesus, whose souls, and well beloved of the Lord Jesus, whose souls, and well beloved of